

ALMANAC

FOR

The German Reformed Church,

FOR THE YEAR OF OUR LORD

1865.



What is thy only comfort in life and in death?

ANSWER:

That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ, who, with His precious blood, hath fully satisfied for all my sins, and redeemed me from all the power of the Devil; and so preserves me, that, without the will of my Father in Heaven, not a hair can fall from my head; yea, that all things must work together for my salvation. Wherefore, by His Holy Spirit, He also assures me of eternal life, and makes me heartily willing and ready henceforth to live unto Him.

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“ “ (English and German) morocco.....	40	“ “ duodecimo	1 50
Tercentenary Publications.		Voice of Blood.....	2 00
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“ “ (German)	3 50	Confirmation, per dozen	30
Triglott Catechism.....	3 50	Marriage, “	30
Liturgy.		Sunday School Books.	
Roan.....	1 50	A series of Sunday School Books has been commenced the progress of which has been arrested by the destruction of the Printing Establishment, at Chambersburg, Pa. They will be issued at an early date, of which notice will be given in the papers of the Church.	
Embossed Leather, marble edges	1 75	Miscellaneous.	
“ gilt edges	2 00	A number of Miscellaneous publications also were destroyed in the Establishment, of a few of which only some copies remain, which were in the depositories at the time, such as “The Family Assistant,” “Church Member's Manual,” “Wanner on the Family,” “Conrad on Baptism,” “Brownlee on Baptism,” “Principle of Protestantism (English and German),” “Guldin's Prayer Book (German),” and a few others, which will be sold at former prices.	
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A liberal deduction made from the above retail prices to those who buy to sell again. A copy of either of the above works will be sent by mail, postage paid, on the receipt of the retail price. The prices stated, however, are subject to the variations of the market.

GERMAN PUBLICATIONS.

An office for the publication and sale, principally, of German Books, has been established at Cleveland, Ohio, under the direction of the “Buch-Verein,” organized in the West. A number of books in the German language, published both in this country and in Germany, are to be had at this establishment

ALMANAC FOR THE YEAR OF OUR LORD 1865.

BEING A COMMON YEAR OF 365 DAYS.





Characters of the Constellations.

♈ Aries, the Ram.
♉ Taurus, the Bull.
♊ Gemini, the Twins.
♋ Cancer, the Crab.

♌ Leo, the Lion.
♍ Virgo, the Virgin.
♎ Libra, the Balance.
♏ Scorpio, the Scorpion.

♐ Sagittarius, the Bowman.
♑ Capricornus, the Goat.
♒ Aquarius, the Butler.
♓ Pisces, the Fishes.

Astronomical Characters Explained.

 New Moon.  First Quarter.  Full Moon.  Last Quarter.

♊ Moon's Ascending Node, or Dragon's Head.
♋ Moon's Descending Node, or Dragon's Tail.
♌ Ascension.
♍ Descension.

Planets and Aspects.

♄ Saturn.
♃ Jupiter.
♂ Mars.
☉ Sun.

♀ Venus.
☿ Mercury.
♁ Earth. ☾ Moon.
♁ Herschel.

♊ Conjunction, or Planets in the same longitude.
✱ Sextile, when they are 60° apart.
☐ Quartile, when they are 90° distant.
△ Trine, when they are 120° distant.
♋ Opposition, when they are 180° distant.

Chronological Cycles.

Dominical Letter.....	A.	Solar Cycle.....	26
Golden Number.....	4	Roman Indiction.....	8
Epact.....	3	Julian Period.....	6578

The Jewish Era commences 21st of September, with 5626. The Mohammedan Era commences 27th of May, with 1282.

Movable Feast Days.

Septuagesima Sunday.....	Feb. 12	Palm Sunday.....	April 9	Trinity Sunday.....	June 11
Quinquagesima Sunday.....	Feb. 26	Easter Sunday.....	April 16	Corpus Christi.....	June 15
Shrove Tuesday.....	Feb. 28	Ascension or Holy Thursday.....	May 25	First Sunday in Advent.....	Dec. 3
Ash Wednesday.....	March 1	Whit-Sunday.....	June 4	Sundays after Trinity are.....	24

EMBER-DAYS. March 8.—June 7.—September 20.—December 20.

Cardinal Points.

Vernal Equinox, Sun ☉ enters ♈ the 20th of March, at (Solar time) 8 o'clock 52 minutes Morning.
Summer Solstice, " ☉ " ♋ the 21st of June, " " 5 " 47 " Morning.
Autumnal Equinox, " ☉ " ♏ the 22d of September, " " 8 " 0 " Evening.
Winter Solstice, " ☉ " ♊ the 21st of December, " " 7 " 48 " Morning.
♁ Mercury is called the Governing Planet.

Eclipses for the Year 1865.

There will be this year four Eclipses, two at the sun, and two at the moon.

1. A partial Eclipse of the Moon, on the 10th of April, 11 o'clock 28 minutes, in the evening, visible as follows:
Beginning of the Eclipse, 10 o'clock 35 minutes Evening.
Middle " " " 11 " 28 " Evening.
End " " " the 12th of April, 12 o'clock 20 minutes Morning. Duration 1 hour 45 minutes.
3 Digits on the Northern part of the Moon will be eclipsed.

2. A total Eclipse of the Sun, on the 25th of April, 9 o'clock, in the morning, invisible here; visible in South America, South sea, and Africa.

3. A partial Eclipse of the Moon, on the 4th of October, 5 o'clock 26 minutes, in the evening, a small part visible. The Moon rises after sunset, and is partly eclipsed on the Western Limb. The Eclipse ends at 6 o'clock 30 minutes, in the evening, and is mostly visible in Europe.

4. An Annular Eclipse of the Sun, on the 19th of October, 11 o'clock 20 minutes, in the Forenoon; visible as a partial Eclipse of the sun.

Beginning of the Eclipse, 8 o'clock 47 minutes Morning.
Middle " " " 10 " 2 " Morning.
End " " " 11 " 25 " in the Forenoon. Duration 2 hours 38 minutes. 9 Digits on the Northern part of the sun will be eclipsed.

The calculations of this Almanac are for the Meridian of Chambersburg, Pa.

LAURENCE J. IBACH.

First Month, JANUARY, 1865. 31 Days.

Day of Week	Day of Mo'th	Remarkable Days.	Moon South.	Moon rises & sets.	Moon's Signs.	Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.	Old Style.
			H. M.	H. M.	S. D.		M.	H. M. H. M.	
1. New Year Sunday. St. Luke ii. Day's length, 9 hours 14 minutes.									
S	1	NEW YEAR	3 32	9 34	♏	☾ in per. ☾ in perigee.	4	7 23 4 37	20
M	2	Abel, Seth	4 26	10 36	♏	☾ sets 7h. 53m.	4	7 23 4 37	21
T	3	Enoch	5 20	11 43	♏	☾ rises 4h. 45m.	5	7 23 4 37	22
W	4	Methuselah	6 7	morn.	♏	☾ 4. ♄ rises 1h. 14m.	5	7 22 4 38	23
T	5	Simon	6 58	12 46	♏	☾ stationary.	6	7 22 4 38	24
F	6	EPIPHANY	7 52	1 53	♏	☾ * south 8h. 29m.	6	7 21 4 39	25
S	7	Isidor	8 46	2 54	♏	☾ ☽ ♄ ♄ south 8h. 40m.	7	7 21 4 39	26
2. First Sunday after Epiphany. St. Luke ii. 41-52; Rom. xii. 1-5. Day's length, 9 hours 20 minutes.									
S	8	Erhard	9 40	3 50	♏	☾ ☽ ☾ inferior.	7	7 20 4 40	27
M	9	Julian	10 44	4 56	♏	☾ ☽ ☽ ☾ sets 8h. 8m.	8	7 20 4 40	28
T	10	Paul's imprison.	11 46	5 59	♏	Orion south 10h. 20m.	8	7 19 4 41	29
W	11	Eugene	morn.	☾ rise	♏	☾ 11. ☾ rises 4h. 14m.	8	7 19 4 41	30
T	12	Rinehold	12 59	5 30	♏	☾ rises 12h. 49m.	9	7 18 4 42	31
F	13	Hilary	1 46	6 14	♏	☽ gr. Hel. L. N.	9	7 17 4 43	Jan. 1
S	14	Felix	2 30	7 12	♏	Sirius south 10h. 54m.	9	7 16 4 44	2
3. Second Sunday after Epiphany. St. John ii. 1-11; Rom. xii. 6-16. Day's length, 9 hours 23 minutes.									
S	15	Maurice	3 14	8 6	♏	☽ south 8h. 0m.	10	7 16 4 44	3
M	16	Marcellus	4 4	9 4	♏	☽ * south 7h. 47m.	10	7 15 4 45	4
T	17	Anthony	4 50	9 58	♏	☾ in apo. ☾ sets 8h. 24m.	10	7 14 4 46	5
W	18	Franklin born	5 32	10 56	♏	☾ Regulus rises 7h. 20m.	11	7 13 4 47	6
T	19	Heidelb. Catech.	6 25	11 57	♏	☾ 19. ☾ ☽ ☽ ☽	11	7 12 4 48	7
F	20	F. Sebastian	7 9	morn.	♏	☾ enters ♄	11	7 11 4 49	8
S	21	Agnes	7 52	1 0	♏	☾ ♄ rises 11h. 59m.	12	7 11 4 49	9
4. Third Sunday after Epiphany. St. Matthew viii. 1-13; Rom. xii. 17-21. Day's length, 9 hours 40 minutes.									
S	22	Vincent	8 40	2 4	♏	☾ sets 8h. 33m.	12	7 10 4 50	10
M	23	Emerenth	9 30	3 7	♏	☾ ☽ ☽ ☽ rises 3h. 37m.	12	7 9 4 51	11
T	24	Timothy	10 16	4 9	♏	Sirius south 10h. 14m.	12	7 8 4 52	12
W	25	Paul's conversion	10 59	5 5	♏	☾ ☽ ☽ ☽ rises 5h. 28m.	13	7 7 4 53	13
T	26	Polycarpus	11 46	5 55	♏	☽ * south 7h. 5m.	13	7 6 4 54	14
F	27	St. Chrysostom	12 34	☾ sets	♏	☽ 27. ☽ south 7h. 20m.	13	7 5 4 55	15
S	28	Charles	1 26	7 0	♏	☾ in per. ♄ rises 11h. 34m.	13	7 4 4 56	16
5. Fourth Sunday after Epiphany. St. Matthew viii. 23-27; Rom. xiii. 8-10. Day's length, 9 hours 54 minutes.									
S	29	Valerius	2 16	8 12	♏	☽ rises 5h. 24m.	13	7 3 4 57	17
M	30	Adelgunda	3 8	9 20	♏	☾ ☽ ☽ ☽ sets 8h. 44m.	14	7 2 4 58	18
T	31	Virgil	3 58	10 28	♏	☽ gr. Elong. West.	14	7 1 4 59	19

MOON'S PHASES.

First Quarter,	4th day,	10 o'clock	30 minutes.	Morning.
Full Moon,	11th "	5 "	44 "	Evening.
Last Quarter,	19th "	9 "	18 "	Evening.
New Moon,	27th "	4 "	10 "	Morning.

CONJECTURES OF THE WEATHER.

1, 2, 3, fair; 4, 5, rain and snow; 6, 7, variable; 8, 9, cold, N. W.; 10, 11, 12, cloudy with snow; 13, 14, 15, cold, N. W.; 16, 17, 18, moderate; 19, clear; 20, 21, 22, cold; 23, 24, 25, moderate; 26, 27, snow; 28, 29, 30, clear cold; 31, snow.



EPIPHANY.

EPIPHANY always comes on the 6th of January. It celebrates the visit of the wise men who, soon after our Saviour's birth, "came from the east to Jerusalem, saying, Where is He that is born King of the Jews?" We hope your mother will read you the story from Matthew ii. 1-12. In the picture you can see them worshipping the infant Jesus. Some ancient writers say that they were three Kings, and that their coming to worship Christ, and their presenting Him presents, was a fulfilment of prophecy. (Is. 72. 10. Is. 60. 6.) They were the first of the Gentile world who did homage to Christ, and hence, on this day and during Epiphany season, ministers preach on the necessity of sending the light of the gospel into heathen lands. The word Epiphany means *manifestation*—Christ's showing himself to the Gentiles. The church ought to celebrate the Epiphany season by praying and contributing for missionary work. Even little children can give them little gifts, and pray, "Thy Kingdom come."

PHILADELPHIA IN 1748.

"The old German Reformed Church," the present Race St. Church, "says Prof. Kalm, a Swedish traveller in 1748, "is situated in the north western part of the town, and resembles in its construction the Church in Ladugoid's-place, in Stockholm. It

is not yet entirely finished, although they have preached in it for some years." The same writer says: "The German Reformed have their grave-yard to one side of the town, and not at the church." This grave-yard is now the north-east corner of Franklin Square, where the remains of thousands of German Reformed members are now walked over by the passing crowd. The remains of Rev. M. Schlatter, lie in the same place.

AN ITEM FOR THE PEOPLE.

When a minister goes to assist a pastor in his labors at a communion season or on any other occasion, the congregation ought to pay at least his travelling expenses. This is often neglected, and the kind pastor must bear the burden himself! No congregation that has proper Christian self-respect will allow this. It is not only unkind but unjust. The small amount they pay him is as nothing to the congregation, but it is a serious matter to the pastor, who has to bear it alone. He needs it for bread, and ought not to be asked to give his labor and money to those whom he kindly goes to serve. Make a note of this.

A Bad Habit.

Do not stand around the door of the church until the service begins. Go right in. The first thing you do, after entering your pew, offer up your "silent prayer," as our fathers used to do. If the time of service has not then come, you can spend the time profitably in meditation. All this will fit you much better for the service than standing outside the church.

Number of Days in each Month.

The Fourth, Eleventh, Ninth, and Sixth,
Have Thirty days to each affixed,
And every other Thirty-one,
Except the Second month alone,
Which has but Twenty-eight in fine
Till Leap year gives it Twenty-nine.

Another.

Thirty days hath September,
April, June, and November;
All the rest have Thirty-one,
Except the Second month alone,
Which hath but Twenty-eight in fine
Till Leap year gives it Twenty-nine.

JANUARY 9th, 1746, Rev. Michael Schlatter leaves his home in Switzerland for Holland to offer his services as missionary to America.

Second Month,

FEBRUARY, 1865.

28 Days.

Day of Week	Day of Mo'th	Remarkable Days.	Moon South.		Moon rises & sets.	Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.			Old Style.
			H.	M.		S.	D.			M.	H.	M.	
W	1	Bridget	4	46	11 55		15	♀ sets 8h. 46m.		14	6 59	5 1	20
T	2	Candle Mass	5	34	morn.		28	 2. ♀ in ♏ ☿		14	6 58	5 2	21
F	3	Blasius	6	22	12 34		14	♂ rises 3h. 6m.		14	6 57	5 3	22
S	4	Veronica	7	8	1 36		27	♂ ☽ ♀ ♄ south 6h. 48m.		14	6 56	5 4	23

6. Fifth Sunday after Epiphany. St. Matthew xiii. 24-30; Col. iii. 12-17. Day's length, 10 hours 10 minutes.

S	5	Agathe	7 58	2 32		9	♋	♂ ♀ sets 8h. 50m.	14	6 55	5 5	24
M	6	Dorothy	8 46	3 20		22	♋	♂ rises 11h. 10m.	14	6 54	5 6	25
T	7	Richard	9 36	4 4		4	♋	Sirius south 9h. 16m.	14	6 53	5 7	26
W	8	Solomon	10 26	4 50		16	♋	♂ stationary.	14	6 52	5 8	27
T	9	Apollonia	11 24	5 40		28	♋	Orion south 8h. 18m.	15	6 51	5 9	28
F	10	Scholastica	morn.	♂ rise		10	♋	10. ♀ rises 2h. 42m.	15	6 50	5 10	29
S	11	Euphrosyne	12 8	6 0		22	♋	7 * south 6h. 2m.	15	6 48	5 12	30

7. Septuagesima Sunday—Third before Lent. St. Matt. xx. 1-16; 1 Cor. ix. 24-x. 5. Day's length, 10 hours 26 minutes.

S	12	Eulalia	12 56	6 50		4	♋	♀ sets 9h. 6m.	15	6 47	5 13	31
M	13	Castor	1 48	7 48		16	♋	♂ in apo. ♀ south 6h. 10m.	15	6 46	5 14	Feb. 1
T	14	Valentine	2 36	8 46		28	♋	Spica rises 10h. 3m.	14	6 44	5 16	2
W	15	Faustine	2 24	9 46		11	♋	Arctur. rises 9h. 4m.	14	6 43	5 17	3
T	16	Julianus	4 8	10 46		24	♋	♂ ♀ rises 10h. 35m.	14	6 42	5 18	4
F	17	Constantine	4 58	11 49		6	♋	♂ Regulus south 11h. 58m.	14	6 41	5 19	5
S	18	Concordia	5 46	morn.		19	♋	18. Sirius south 8h. 28m.	14	6 39	5 21	6

8. Sexagesima Sunday—Second before Lent. St. Luke viii. 4-15; 2 Cor. xi. 19-xii. 9. Day's length, 10 hours 44 minutes.

S	19	Susanna	6 34	12 51		3	♋	♀ sets 9h. 10m. ☉ enters ♋	14	6 38	5 22	7
M	20	Eucharis	7 33	1 51		17	♋	♂ ♀ rises 2h. 7m.	14	6 37	5 23	8
T	21	Eleonora	8 31	2 48		0	♋	Orion south 7h. 26m.	14	6 36	5 24	9
W	22	Washington born	9 30	3 42		14	♋	Rigel south 6h. 45m.	14	6 34	5 26	10
T	23	Serenius	10 28	4 30		29	♋	Spica rises 9h. 28m.	14	6 33	5 27	11
F	24	Matthias	11 26	5 16		14	♋	♂ ♀ sets 1h. 40m. Mo.	13	6 32	5 28	12
S	25	Victorinus	12 24	♂ sets		29	♋	25. ♀ gr. Elong East.	13	6 31	5 29	13

9. Quinquagesima—Sunday before Lent. St. Luke xviii. 31-43; 1 Cor. xiii. 1-13. Day's length, 11 hours 2 minutes.

S	26	Nestor	1 16	6 54		14	♋	♂ in per. ♀ rises 1h. 52m.	13	6 29	5 31	14
M	27	Leander	2 8	8 27		29	♋	♂ rises 9h. 56m.	13	6 28	5 32	15
T	28	Shrove Tuesday	3 0	9 35		14	♋	♂ ♀ sets 9h. 30m.	13	6 27	5 33	16

♀ Venus is Evening Star till the 7th of May, 8 o'clock 47 minutes in the evening, then Morning Star to the end of the year.

MOON'S PHASES.

First Quarter, 2d day, 7 o'clock 48 minutes. Evening.
Full Moon, 10th " 11 " 4 " Forenoon.
Last Quarter, 18th " 4 " 15 " Afternoon.
New Moon, 25th " 2 " 44 " Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, 3, variable; 4, 5, 6, N. W. cold; 7, cloudy; 8, 9, 10, cold; 11, snow; 12, 13, 14, variable; 15, 16, snow; 17, N. W. cold; 18, 19, coldest days; 20, 21, 22, moderate; 23, cloudy; 24, 25, 26, rain; 27, 28, stormy.



SWEET SLEEP.

Now I lay me down to sleep;
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take:
And this I ask for Jesus' sake.—Amen.

FEBRUARY 15th, 1747, Rev. M. Schlatter was installed by Rev. Boehm as pastor of the congregations of Philadelphia and Germantown.

SCHLATTERS MISSION TO EUROPE.

FEBRUARY 5th, 1751, Rev. M. Schlatter went on board the ship at New Castle, on his mission to Europe under the instructions of Synod "in order" as Gov. Hamilton says in his pass, "to appear before ye most Reverend ye Synods of South and North Holland, on behalf of ye Congregations of ye several Churches of that Perswasion within this Province." On his return he landed in New York July 28th, 1752, after a voyage of four months, bringing six ministers with him.

PIOUS FAIRS.

What right have you our acts to scan?
We're of the Lord, and not of man;
We *raffle* in a holy cause,
But ye to *fill your needy maws*.
Our *winnings* go to build a *Church*
Or help our brethren in a lurch;
And, though *against* our church's creed,
The purpose *justifies* the deed.
But *you*, ye poor and ragged set,
With pockets always to be let,
Ye play against your country's laws,
And have no *prayer* to help your cause.

Large Charges.

Many of our pastors are compelled to serve charges that are too large for one man. This is an evil both for pastor and people. The pastor has to be on the wing too much. He cannot properly attend to study and preparation for the pulpit. Besides, it is too heavy a tax on his strength and will wear him out. The people also will suffer loss from not having sufficient of his attention. Charges that are too large are like a farm that is too large to be farmed by one man. Where too much work is left to be done by one man, it is impossible for him to do it all well. A congregation of from two to three hundred members is abundantly able to sustain a pastor. Yet there are many such congregations connected with two, three or four others in one charge! If the church is to prosper, this bad system must be changed. Many earnest members see and feel the evil. Let them labor and speak of it, and it will in time be remedied.

RULES FOR PREACHING.

One of the Reformers gave the following three rules for preaching:

Rise up earnestly,
Open your mouth widely,
Get through quickly,

Which means, we suppose, Have a heart for the work.
—Speak with a holy boldness, and do not preach too long.

WHAT THEN?

After the joys of earth,
After its songs of mirth,
After its hours of sight,
After its dreams so bright—WHAT THEN?
Only an empty name,
Only a weary frame,
Only a conscience smart,
Only an aching heart.
After this empty name,
After this weary frame,
After this conscious smart,
After this aching heart—WHAT THEN?
Only a last farewell
To a world loved too well:
Only a silent bed
With the forgotten dead!
After this long farewell
To a world loved too well—
After this silent bed
With the forgotten dead—WHAT THEN?








Third Month,

MARCH, 1865.

31 Days.

Day of Week	Day of Mo'th	Remarkable Days.	Moon	Moon	Moon's		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun		Old	
			South.	rises & sets.	Signs.	rises and sets.			Style.			
			H. M.	H. M.	S.	D.		M.	H. M.	H. M.		
W	1	ASH WEDNESD'Y	3 50	10 34		29	½ rises 9h. 50m.		13	6 25	5 35	17
T	2	Simplicius	4 48	11 34		12	♄ stationary.		12	6 24	5 36	18
F	3	Samuel	5 47	morn.		25	♊ 2½ rises 1h. 45m.		12	6 23	5 37	19
S	4	Adrian	6 30	12 24		7	♋ 4. 6 28 8 sets 12h. 58m.		12	6 21	5 39	20










10. *Invocavit*—First Sunday in Lent. St. Matthew iv. 1-11; 2 Cor. vi. 1-10. Day's length, 11 hours 20 minutes.

S	5	Frederick	7	22	1	17		19	♀ sets 9h. 38m.	12	6	20	5	40	21
M	6	Fridolin	8	14	2	6		1	7 * sets 11h. 48m.	11	6	19	5	41	22
T	7	Perpetua	8	54	2	49		13	Sirius south 7h. 25m.	11	6	17	5	43	23
W	8	Emberday	9	40	3	28		25	♂ gr. Hel. L. S. ♀ in perihelion.	11	6	16	5	44	24
T	9	Prudence	10	30	4	0		7	♄ rises 9h 20m.	11	6	15	5	45	25
F	10	Apollonia	11	10	4	36		19	♅ ☉ ♂ sets 12h. 44m.	11	6	13	5	47	26
S	11	Ernestus	11	50	5	8		1	♆ sets 12h. 46m.	10	6	12	5	48	27








11. **Reminiscere**—Second Sunday in Lent. St. Matthew xv. 21-28; 1. Thess. iv. 1-8. Day's length, 11 hours 38 minutes.

S	12	Gregory	morn.	☽ rise	13	☾ 12. ☽ in apo.	10	6	11	5	49	28
M	13	Macedon	12 52	7 5	25	☾ sets 9h. 48m.	10	6	10	5	50	Mar. 1
T	14	Zachariah	1 42	7 59	8	♄ south 7h. 45m.	10	6	8	5	52	2
W	15	Christopher	2 30	8 59	20	♄ ☽ ♀ ☐ ☿ ☾	9	6	7	5	53	3
T	16	Cyprianus	3 20	9 59	3	♄ ♀ rises 8h. 34m.	9	6	6	5	54	4
F	17	<i>St. Patrick</i>	3 59	10 58	16	♄ rises 1h. 6m	9	6	4	5	56	5
S	18	Anshelmus	4 41	11 57	29	☾ ☽ ☾ ☽ sets 12h. 38m.	8	6	3	5	57	6

12. Oculi—Third Sunday in Lent. St. Luke xi. 14-28; Eph. v. 1-9. Day's length, 11 hours 56 minutes.

S	19	Josephus	5	31	morn.		12	♀ sets 9h. 56m.		8	6	2	5	58	7
M	20	Matrona	6	18	12 54		25	 20. ☉ enter ♀ Day and ☾		8	6	0	6	0	8
T	21	Benedict	6	59	1 50		9	 night equal. Spring comm.		7	5	59	6	1	9
W	22	Paulina	7	44	2 38		23	7 * sets 11h. 2m.		7	5	58	6	2	10
T	23	Everard	8	45	3 20		8	Wega rises 9h. 34m.		7	5	56	6	4	11
F	24	Gabriel	9	47	3 59		23	Regulus south 9h. 45m.		6	5	55	6	5	12
S	25	Ann. Virg. Mary.	10	49	4 39		8	Sirius sets 11h. 21m.		6	5	54	6	6	13

18. Laitare—Fourth Sunday in Lent. St. John vi. 1-14; Gal. iv. 21-31. Day's length, 12 hours 16 minutes.

S	26	Emanuel	11	50	5	5		23	in per. ♂ sets 12h. 28m.	6	5	52	6	8	14
M	27	Gustavus	12	48	♂	sets		7	 27. ♂ ♀	5	5	51	6	9	15
T	28	Gideon	1	38	8	20		22	h rises 7h. 52m.	5	5	50	6	10	16
W	29	Eustatius	2	26	9	45		6	♂ ♀ ♀ sets 9h. 58m.	5	5	48	6	12	17
T	30	Guido	3	34	10	35		20	♂ gr. Hel. Lat. N.	5	5	47	6	13	18
F	31	Detlaus	4	22	11	22		3	♀ rises 12h. 20m.	4	5	45	6	15	19

MOON'S PHASES.

First Quarter,	4th day,	7 o'clock	0 minutes.	Morning.
Full Moon,	12th "	5 "	23 "	Morning.
Last Quarter,	20th "	7 "	20 "	Morning.
New Moon,	27th "	12 "	14 "	Morning.

CONJECTURES OF THE WEATHER.

1, 2, fair; 3, snow; 4, 5, 6, N. W. cold; 7, 8, 9, 10, clear; 11, 12, 13, variable; 14, 15, snow; 16, 17, 18, N. W. cold; 19, 20, 21, fair; 22, 23, cloudy; 24, 25, 26, rain; 27, 28, storm; 29, 30, fair; 31, variable.



LENT.

This good little girl is confessing her sins to God. The season of Lent is a time of solemn preparation for Easter, in commemoration of our Saviour's passion. It covers forty days, in remembrance of our Saviour's forty days' fasting and temptation in the wilderness. It is a time set apart specially for repentance over the sins of the past year. As "there is no man that sinneth not," we ought always to be tenderly penitent, and humbly confess our sins to Almighty God. During Lent the ministers will especially call upon the people to remember that our sins caused Christ's dreadful sufferings.

'Twas for my sins, my dearest Lord
Hung on the accursed tree,
And groaned away a dying life,
For thee, my soul, for thee!

HAVE YOU EVER READ IT THROUGH?

Have you ever read the Bible through? If not, read three chapters every day, and five every Sunday, and it will take you through in a year. Begin on the first day of January, 1865.

COUGHING IN CHURCH.

Some persons cough as a habit. Do not cough in church, if you can avoid it; for your coughing will start half a dozen of others. It is as contagious as gaping.

ALMS.

The giving of alms on the Sabbath during the service, is a part of the religious service. Our Saviour puts alms, prayers, and fasting on a level

with one another as devotional acts. These alms ought to be conscientiously preserved for the poor, to be distributed by the ministry of the Deacons. (Acts 6.) To use these alms in the current expenses of the church, is to forget their nature and objects entirely. This is an evil that needs correction.

GO RIGHT IN.

When you go to church, go right in. To wait outside till the minister enters is not reverent. If you go in at once, you have time to compose your thoughts, to offer up a silent prayer, and to engage in devout meditation; and thus prepare for the service. If you stand outside, you will entirely lose all that advantage, and be tempted to engage in idle and unprofitable conversation.

A STRANGE FASHION.

In some congregations the pastor is expected to be at church regularly, while his members take it by turns.

SYSTEMATIC BENEVOLENCE.

"Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by Him in store, as God has prospered him, that there be no gatherings when I come." (1 Cor. 16: 12.) Here is an "order" commanding us to give: 1st. Every week regularly. 2d. To give according to our means, or as God has prospered us.

A BEAUTIFUL MEMORIAL.

A certain man in the church, who lost his only son in the service of the country, gave \$500 to the Theological Seminary in honor of his memory. Could he have adopted a more beautiful way of honoring the memory of his son? His example is worthy of imitation.

HATS OFF.

Take off your hat when you enter a church, and keep it off till you are out again. So our forefathers did; and having had such good examples, it is a shame that any one should have fallen into such bad manners as we are at present sometimes pained to behold. The church is the palace of the Great God, our King, let us reverently uncover our heads in His presence.

Fourth Month,

APRIL, 1865.

30 Days.

Day of Week	Day of Month	Remarkable Days.	Moon South. H. M.	Moon rises & sets. H. M.	Moon's Signs. S. D.	Miscellaneous Particulars.	Hour Table, Sun slow. M.	Sun rises and sets. H. M. H. M.	Old Style.
S	1	Theodore	5 12	morn.		16 ☽ ☿ ☿ ☿ ☿ sets 12h. 16m. ☾	4	5 44 6 16	20
14. Judica—Fifth Sunday in Lent. St. John viii. 46-59; Heb. ix. 11-15. Day's length, 12 hours 34 minutes.									
S	2	Rosamunde	5 58	12 10		29 ☾ 2. ♀ gr. brilliancy. ☾	4	5 43 6 17	21
M	3	Theodosia	6 46	12 58		11 ☾ ♀ sets 9h. 57m.	3	5 42 6 18	22
T	4	Ferdinand	7 34	1 36		23 ♀ rises 12h. 9m.	3	5 40 6 20	23
W	5	Ambrose	8 22	2 12		5 ♀ rises 7h. 24m.	3	5 39 6 21	24
T	6	Maximus	9 12	2 46		17 Wega rises 8h. 44m.	2	5 38 6 22	25
F	7	Egesippus	9 56	3 16		29 7 * sets 10h. 3m.	2	5 37 6 23	26
S	8	Aaron	10 44	3 46		11 ☽ in apo. ☿ sets 12h. 10m.	2	5 35 6 25	27
15. Palm Sunday. St. John xii. 1-16; Phil. ii. 5-10. Day's length, 12 hours 52 minutes.									
S	9	Dionysius	11 32	4 30		24 ♀ sets 9h. 56m.	2	5 34 6 26	28
M	10	Prochorus	morn.	☽ rise		6 ☽ 10. ☽ Eclipse visible.	1	5 33 6 27	29
T	11	Daniel	12 20	7 1		19 ☽ gr. Hel. L. N. ☽ ☽ ☽	1	5 31 6 29	30
W	12	Julius	1 24	7 50		2 ♀ gr. Elong. East. ☽	1	5 30 6 30	31
T	13	Maud. Th.	2 8	8 54		15 ♀ sets 7h. 59m.	1	5 29 6 31	Apr. 1
F	14	GOOD FRIDAY	2 56	9 56		28 ♀ south 12h. 10m.	0	5 28 6 32	2
S	15	Tiburtius	3 44	10 55		11 ♀ stationary. ♀ rises 11h. 39m. sun	5	5 27 6 33	3
16. Easter Sunday. St. John xx. 1-10; Col. iii. 1-11. Day's length, 13 hours 10 minutes.									
S	16	Easter Sunday	4 33	11 49		25 ♀ stationary. ☽ ☽ ♀ ☽ ☽ ☽ fast	5	5 25 6 35	4
M	17	Easter Monday	5 21	morn.		9 ♀ sets 9h. 32m.	0	5 24 6 36	5
T	18	Aeneas	6 2	12 36		23 ☽ 18. ☽ sets 12h. 0m.	1	5 23 6 37	6
W	19	Anicetas	6 44	1 20		7 7 * sets 9h. 18m.	1	5 22 6 38	7
T	20	Sulpitius	7 40	2 4		21 Sirius sets 9h. 47m.	1	5 20 6 40	8
F	21	Adolarius	8 36	2 41		6 ☽ enters 8	1	5 19 6 41	9
S	22	Cajus	9 28	3 16		20 Orion sets 10h. 9m.	2	5 18 6 42	10
17. First Sunday after Easter. St. John xx. 19-31; 1 John. v. 4-12. Day's length, 13 hours 26 minutes.									
S	23	St. George	10 22	3 52		4 ♀ rises 10h. 59m.	2	5 17 6 43	11
M	24	Albertus	11 16	4 26		18 ☽ in per. ♀ south 11h. 30m.	2	5 15 6 45	12
T	25	Mark Evan.	12 4	☽ sets		25. Antares rises 9h. 44m.	2	5 14 6 46	13
W	26	Cletus	12 56	8 16		15 ☽ ☽ ♀ ♀ sets 8h. 35m.	2	5 13 6 47	14
T	27	Anastasius	1 48	9 35		28 ☽ Regulus south 7h. 48m.	2	5 12 6 48	15
F	28	Vitalis	2 40	9 59		11 ☽ ☽ ☽ Spica south 10h. 53m.	3	5 11 6 49	16
S	29	Sibylla	3 32	10 50		24 Rigel sets 8h. 12m.	3	5 10 6 50	17
18. Second Sunday after Easter. St. John x. 11-16; St. James i. 16-21. Day's length, 10 hours 42 minutes.									
S	30	Eutropius	4 26	11 34		6 ☽ ☽ ☽ ☽ sets 11h. 49m. ☾	3	5 9 6 51	18

☿ Saturn is in opposition with the sun the 16th of this month. Shines all night.

MOON'S PHASES.

First Quarter, 2d day,	8 o'clock	7 minutes.	Evening.
Full Moon, 10th "	11 "	17 "	Evening.
Last Quarter, 18th "	6 "	11 "	Evening.
New Moon, 25th "	9 "	6 "	Morning.

CONJECTURES OF THE WEATHER.

1, rain; 2, 3, fair; 4, cloudy; 5, 6, 7, clear; 8, 9, variable; 10, 11, thunder shower; 12, 13, 14, fair; 15, 16, 17, variable; 18, 19, cloudy; 20, 21, storm; 22, 23, thunder; 24, 25, 26, fair; 27, 28, variable; 29, 30, rain.



RECLINING ON THE CROSS.

By Thine hour of dark despair,
By Thine agony of prayer,
By Thy purple robe of scorn,
By Thy wounds, Thy crown of thorn,
By Thy cross, Thy pangs and cries,
By Thy perfect sacrifice:
Jesus, look with pitying eye,
Hear our Solemn Litany!

EASTER HYMNINGS.

Welcome, blessed Easter day! My Saviour, who had lain in the grave, has risen from the dead. The Angels beheld Him gloriously rise.

He lived a life of severest suffering. He died a death of deepest agony. Then he rested in the grave. He sanctified the resting-place of the Saints. Then He rose, and opened the gate to our Father's house.

Hail! O beautiful day! From the night of the grave came forth He, who is the life of all beings. He enters now upon His royal inheritance, as the heir of all things. Yet still He remains our brother!

How all nature revives with Him! Blessing on you, ye smiling fields and gardens. In you I behold traces of the resurrection power. Every flower that comes forth from the bosom of winter, is His—is from Him, and blooms for Him! On this Easter day, my revived heart is glad in Him. How is my heart gladdened to see again my dear Lord Jesus, who has come forth from the tomb.

My Saviour, I desire an Easter gift. Bestow on me a pure heart, full of peace and love. Lead me through this life quietly, if it may be; and if not, walk Thou on the waves that toss me, and speak Thou to the storms that may beat upon me.

This Easter is beautiful. But I shall yet see a far more lovely Easter day than this! One that shall so bless my heart as not to leave a single wo behind. Through death and the resurrection, I shall come to that glorious, heavenly land, where there will be a morning without clouds, and a day that shall know no setting sun.

There shall I see my Saviour in the glad light of heaven. There I shall also see around me, all whom I have known and loved on earth. In that blest kingdom, there shall be eternal peace.

Saviour, as I look toward Thy holy heaven on this Easter day, my heart grows large with hope, and tender with love. Deep in my heart I hear a voice, sweet as Thine, which seems to say: My peace I leave with you. Hail! glorious Easter. Hail! my risen Lord!—*From the German.*

IRREVERENCE DURING SINGING.

Do not look round at the choir during singing, but sit devoutly and sing yourself. If you cannot sing, follow at least the words of the hymn. It is to be deplored, that so many take no part in this beautiful part of the service. It was not so among our forefathers. It is still the case in many German congregations, that almost every body sings. Can it be that our English congregations are not so well trained in this respect?

Singing in Church.

We have seen congregations worshipping, where one half had no Hymn Books. These sat as if they had nothing to do with what was going on, but were waiting for something else. If you are one among the few who cannot sing, you can still join in the worship by following the words of the Hymn. Therefore always have your hymn book with you in church.

Young men for the ministry.

God often selects his ministers from among the poor, who are not able to educate themselves. Hence the Church must take up such and educate them. Many of the most efficient pastors in the Church have been educated in this way. Congregations ought to look out for pious and talented young men, and help them forward into the holy ministry. Now and then one, who is thus educated, proves recreant and worthless; but so do also some, who educate themselves. This ought not to discourage us in this good cause. If Christ took up a Judas that proved a failure, the same thing will undoubtedly happen at times to His Church. Every man sometimes finds smut heads among his wheat; but, if he is a sensible man, he does not say he will, on that account, sow no more grain. We must not give up our efforts to do good, because we now and then fail to succeed.

Fifth Month,

MAY, 1865.

31 Days.

Day of Week	Day of Month	Remarkable Days.	Moon South.		Moon rises & sets.	Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.			Old Style.
			H. M.	H. M.		S.	D.			H. M.	H. M.	H. M.	
M	1	<i>Phil. and James</i>	5 12	morn.		18		☾ sets 8h. 15m.	3	5 7	6 53		19
T	2	<i>Sigismund</i>	6 1	12 28		0		☾ 2. ♀ rises 10h. 26m.	3	5 6	6 54		20
W	3	<i>Inv. of Cross</i>	6 48	1 10		12		♂ ☿ ☽ inferior.	3	5 5	6 55		21
T	4	<i>Florianus</i>	7 36	1 40		24		♂ south 10h. 50m.	3	5 4	6 56		22
F	5	<i>Godard</i>	8 25	2 10		6		* sets 8h. 16m.	3	5 3	6 57		23
S	6	<i>Aggæus</i>	9 16	2 40		18		☽ in apo. ☿ sets 11h. 40m.	4	5 2	6 58		24
19. Third Sunday after Easter. St. John xvi. 16-22; 1 Pet. ii. 11-19. Day's length, 13 hours 53 minutes.													
S	7	<i>Domicilla</i>	10 6	3 9		0		♂ ☿ ☽ inferior.	4	5 1	6 59		25
M	8	<i>Stanislaus</i>	10 36	3 40		13		♂ ☽ ♀ ♀ south 10h. 34m.	4	5 0	7 0		26
T	9	<i>Job</i>	11 44	4 16		26		☾ Sirius sets 8h. 34m.	4	4 59	7 1		27
W	10	<i>Gordianus</i>	morn.	☽ rise		9		☾ 10. ☿	4	4 58	7 2		28
T	11	<i>Mamertus</i>	12 32	8 0		23		♂ Aldebaran sets 8h. 10m.	4	4 57	7 3		29
F	12	<i>Pancratius</i>	1 20	8 50		7		♂ Spica south 10h. 0m.	4	4 56	7 4		30
S	13	<i>Servatius</i>	2 16	9 48		21		♂ ☽ ♀ ♀ rises 9h. 42m.	4	4 55	7 5	May 1	
20. Fourth Sunday after Easter. St. John xvi. 5-15; St. James i. 16-21. Day's length, 14 hours 12 minutes.													
S	14	<i>Christian</i>	3 8	10 39		5		♂ Sirius sets 8h. 16m.	4	4 54	7 6		2
M	15	<i>Sophia</i>	3 56	11 24		19		♂ Orion sets 8h. 48m.	4	4 53	7 7		3
T	16	<i>Peregrine</i>	4 44	11 59		3		♂ Librae south 11h. 34m.	4	4 52	7 8		4
W	17	<i>Jocodus</i>	5 42	morn.		17		☾ ♀ south 9h. 58m.	4	4 51	7 9		5
T	18	<i>Liborius</i>	6 18	12 44		1		☾ 18. ☿ sets 11h. 16m.	4	4 50	7 10		6
F	19	<i>Potentia</i>	7 16	1 20		15		♂ Antares rises 8h. 11m.	4	4 50	7 10		7
S	20	<i>Torpetus</i>	8 14	1 56		0		♂ Arcturus south 10h. 18m.	4	4 49	7 11		8
21. Fifth Sunday after Easter. St. John xvi. 23-33; St. James i. 22-27. Day's length, 14 hours 24 minutes.													
S	21	<i>Prudence</i>	9 12	2 29		14		♂ ☿ ☽ ☽ enters ♀	4	4 48	7 12		9
M	22	<i>Helena</i>	10 14	3 5		28		☽ in per. Rigel sets 7h. 36m.	4	4 47	7 13		10
T	23	<i>Desiderius</i>	11 13	3 42		11		☽ ☿ ☽ ☽ rises 3h. 48m. M'g star.	4	4 46	7 14		11
W	24	<i>Esther</i>	12 16	☽ sets		24		☽ 24. ☿ ♀ south 9h. 30m.	4	4 46	7 14		12
T	25	<i>Ascension</i>	12 59	7 55		7		☽ ☽ ☽ ♀ rises 8h. 30m.	3	4 45	7 15		13
F	26	<i>Beda</i>	1 49	8 44		20		♂ ☽ ☽ Wega south 2h. 20m.	3	4 44	7 16		14
S	27	<i>Lucina</i>	2 39	9 30		2		☽ stationary.	3	4 43	7 17		15
22. Sunday after Ascension. St. John xv. 26-xvi. 1; 1 Pet. iv. 7-11. Day's length, 14 hours 34 minutes.													
S	28	<i>William</i>	3 26	10 10		14		☽ rises 3h. 15m.	3	4 43	7 17		16
M	29	<i>Sibylla</i>	4 8	10 48		16		♂ ☽ ☽ ☽ sets 10h. 40m.	3	4 42	7 18		17
T	30	<i>Wigand</i>	4 58	11 20		8		♂ gr. Elong West.	3	4 41	7 19		18
W	31	<i>Manilius</i>	5 46	11 59		20		☽ rises 3h. 44m.	3	4 41	7 19		19

☿ Venus is the 7th inferior conjunction with the Sun; passes from Evening Star to Morning Star.

MOON'S PHASES.

First Quarter, 2d day, 11 o'clock 0 minutes. Forenoon.
 Full Moon, 10th " 3 " 19 " Afternoon.
 Last Quarter, 18th " 1 " 35 " Morning.
 New Moon, 24th " 5 " 44 " Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, 3, fair; 4, rain; 5, 6, 7, fair warm; 8, 9, thunder-shower; 10, 11, frost; 12, 13, 14, 15, clear; 16, 17, rain; 18, 19, clear; 20, cloudy; 21, 22, thunder-shower; 23, 24, variable; 25, 26, 27, fair; 28, cloudy; 29, 30, 31, clear.



HE HAS ASCENDED.

Do not forget Ascension Day, May 25th. That mother in the picture is reading to her little daughter how Christ ascended into heaven. Ascension Day comes on Thursday, and there will be service on that day in the church. That mother, after she has finished all about that event from the Bible, and told her child all else she knows about it, will take the little child with her to church to hear what more her pastor shall say about it. Some people work on Ascension Day! And some churches on that day are closed! Just as if they did not care whether Jesus Christ ascended to heaven or not! What do you think of that?

ASCENSION DAY.

This is the day on which Jesus Christ ascended into heaven. It comes just forty days after Easter, and ten days before Whitsuntide.

Jesus ascended into heaven from Mount Olivet, near Jerusalem. His disciples saw Him go up until a cloud received Him out of their sight. When they could see Him no more, they still stood gazing up into heaven. Then "two men stood by them in white apparel." These were holy angels. They told them that Jesus would so come again from heaven in like manner as they had seen Him go up. They meant that He would come again at the end of the world.

Jesus blessed His disciples as He was about to ascend. And just while He was lifting His holy hands over them, in the act of blessing them, He was parted from them, and taken up into heaven. What a beautiful sight that must have been!

As Jesus went away from us in that way, we may well believe that in heaven He still lifts his hands over us to bless us; especially, whenever we lift our hearts in worship toward that holy and happy heaven, into which He has gone, and to which He will receive all the good when they die.

What a beautiful holy day this Ascension Day is! It comes in a season of life and love. Even Nature around speaks to us of Ascension. All things that live, tend upward at this season. The germ of the seed, buried in Winter, now seeks the light above the ground. The sap in plants and trees ascends as fishes move up stream; insects creep up into the warm sunlight, and the birds mount upward and sing as under the very dome of heaven; the flower on the top of the stalk bursts into bloom and beauty, turns its sweet face upward, and sends its odor toward heaven, as though it would offer grateful incense to God, who made it such a "thing of beauty" and such a "joy forever."

All this ought to teach us, as the Bible does, that our true home is above, where Jesus is. He has been lifted up and is drawing our hearts after Him.

What a happy place that must be! There God is. There Jesus Christ is. There the Holy Spirit is. There the Holy angels are. There are also the saints in white robes, with palms in their hands. Many of your little brothers or sisters have died; they are also there.

PARSONAGES.

Our fathers always provided their churches with parsonages, and wherever they could, they connected a good plot of ground with it. Every pastoral charge ought to have a parsonage. We need not mention the advantages of this. Every one can think of them for himself.

BY AND BY.

There's a little mischief-maker,
That is stealing half our bliss,
Sketching pictures on a dreamland,
Which are never seen in this:
Dashing from our lips the pleasure
Of the present, while we sigh—
You may know this mischief-maker,
For his name is: "By and By."

MAY 23d, 1746, is the date of the instructions which Rev. Michael Schlatter received from the Synod of Holland as a missionary to the scattered Reformed members in this country.

Sixth Month,

JUNE, 1865.

30 Days.

Day of Week.	Day of Month.	Remarkable Days.	Moon South.		Moon rises & sets.	Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.		Old Style.
			H. M.	H. M.		S.	P.			H. M.	H. M.	
T	1	Nicodemus	6 34	morn.		2		1. ♀ rises 3h. 6m. ☾	3	4 40	7 20	20
F	2	Marcellus	7 22	12 48		14		Regulus sets 12h. 1m.	2	4 40	7 20	21
S	3	Erasmus	8 10	1 16		26		♂ in apo. Sirius sets 8h. 54m.	2	4 39	7 21	22
23. Whit-Sunday, or Pentecost. St. John xiv. 15-31; Acts ii. 1-11. Day's length, 14 hours 42 minutes.												
S	4	Whit-Sunday	8 50	1 46		9		♂ ♀ ♀ ♀ south 8h. 46m.	2	4 39	7 21	23
M	5	Whit-Monday	9 38	2 16		23		Librae south 10h. 13m.	2	4 38	7 22	24
T	6	Benignus	10 26	2 46		6		♂ ♀ sets 10h. 24m.	2	4 38	7 22	25
W	7	Emberday	11 14	3 16		19		Antares south 11h. 16m.	1	4 37	7 23	26
T	8	Robertus	11 52	3 46		3		♀ rises 2h. 47m.	1	4 37	7 23	27
F	9	Medardus	morn.	♂ rise		17		9. ♂ ♀ ♀ ♀ south 12h. 39m.	1	4 37	7 23	28
S	10	Barnimus	12 40	8 36		2		Spica south 8h. 1m. ☾	1	4 37	7 23	29
24. Trinity Sunday. St. John iii. 1-15; Rev. iv. 1-11. Day's length, 14 hours 48 minutes.												
S	11	Flavius	1 36	9 26		17		♂ south 8h. 18m.	1	4 36	7 24	30
M	12	Barnabas	2 34	10 8		1		Castor sets 10h 8m.	1	4 36	7 24	31
T	13	Basilides	3 32	10 46		16		♀ gr. brilliancy.	0	4 36	7 24	June 1
W	14	Tobias	4 28	11 24		0		♀ rises 2h. 24m.	sun	4 36	7 24	2
T	15	Corpus Christi	5 29	11 59		15		♂ ♀ ♀ ♀ ♀ south 12h. 10m.	slow	4 35	7 25	3
F	16	Rolandus	6 25	morn.		29		16. 7 * rises 2h. 35m.	0	4 35	7 25	4
S	17	St. Alban	7 14	12 24		12		♂ sets 10h. 11m.	1	4 35	7 25	5
25. First Sunday after Trinity. St. Luke xvi. 19-31; 1 John. iv. 7-21. Day's length, 14 hours 50 minutes.												
S	18	Arnolphus	7 54	12 58		25		♂ in per. Arctur. south 8h. 21m.	1	4 35	7 25	6
M	19	Gervasius	8 50	1 36		9		♂ ♀ ♀ ♀ rises 2h. 20m. ☾	1	4 35	7 25	7
T	20	Sylverius	9 49	2 14		22		♂ ♀ ♀ ♀ ♀ Spica sets 12h. 47m.	1	4 35	7 25	8
W	21	Raphael	10 47	2 56		5		♂ enters ♄ Longest day.	1	4 34	7 26	9
T	22	Achatius	11 45	3 44		17		♂ ♀ ♀ ♀ Summer comm.	2	4 35	7 25	10
F	23	Agrippina	12 30	♂ sets		29		23. ♂ south 7h. 30m. ☾	2	4 35	7 25	11
S	24	John Baptist	1 26	8 10		11		7 * rises 2h. 2m.	2	4 35	7 25	12
26. Second Sunday after Trinity. St. Luke xiv. 16-24; 1 John iii. 13-24. Day's length, 14 hours 50 minutes.												
S	25	Elogius	2 14	8 49		23		♀ rises 2h. 8m.	2	4 35	7 25	13
M	26	Jeremiah	2 56	9 24		5		♂ ♀ ♀ ♀ ♀ sets 9h. 50m.	2	4 35	7 25	14
T	27	Seven Sleepers	3 44	9 56		17		♂ stationary.	3	4 35	7 25	15
W	28	Leo	4 32	10 28		29		♀ in aphelion.	3	4 36	7 24	16
T	29	St. Peter	5 19	10 58		11		♂ ♀ south 11h. 3m.	3	4 36	7 24	17
F	30	Lucina	5 59	11 28		24		30. ♂ in apo.	3	4 36	7 24	18

♂ Jupiter is the 15th in opposition with the sun nearest to the earth, and shines all night.

MOON'S PHASES.

First Quarter, 1st day,	3 o'clock 18 minutes.	Morning.
Full Moon, 9th "	4 " 34 "	Morning.
Last Quarter, 16th "	6 " 45 "	Morning.
New Moon, 23d "	2 " 47 "	Morning.
First Quarter, 30th "	8 " 29 "	Evening.

CONJECTURES OF THE WEATHER.

1, 2, 3, fair; 4, 5, thunder-showers; 6, 7, 8, clear; 9, 10, cloudy; 11, thunder-shower; 12, 13, variable; 14, rain; 15, 16, 17, fair; 18, thunder; 19, 20, 21, clear; 22, 23, cloudy; 24, rain; 25, 26, 27, fair; 28, 29, 30, warm.



WHITSUNTIDE.

On Whitsuntide the Holy Spirit was given. "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." When God poured out His Holy Spirit on the first Whitsunday, there were persons present from fifteen different countries. All these heard the wonderful works of God in their own language. Thus that great event foreshadowed how the Church, which was on that day founded by the coming of the Holy Ghost, should spread into all lands, and salvation be preached in all languages, in fulfilment of Jesus' command to his disciples: "Go ye into all the world, and preach the Gospel to every creature." This is all being fulfilled. The Holy Ghost poured out, enables Christ's ministers to preach the Gospel, and those to whom they preach, to understand what they hear. What a happy day will that be, when there will be Whitsuntide celebrated all over the world!

JUNE 1st, 1746, Rev. Michael Schlatter went on board the ship at Amsterdam, to sail for this country.

WHITSUNTIDE.

Whitsuntide is the day on which the Holy Ghost was sent down from heaven upon the disciples. That day was called Pentecost before. The word Pentecost means the fifty-day feast. It is called so, because it comes fifty days after Easter, on which day the Jewish Passover was kept.

In the second chapter of the Acts of the Apostles, you can read what took place on Pentecost, or Whitsuntide. I hope you will get your Bible and read that Chapter.

I must tell you why this holiday is called Whitsuntide. The name comes from White-sunday. But why was it called *White*-sunday? I will tell you. That was the day when, in old times, the greatest number of Baptisms and Confirmations took place.

Those that were baptized and confirmed, always dressed in *white*, as a token that they would now lead a pure and holy life. And perhaps also, because the saints in heaven are said in the Bible to be "clothed in white robes."

It must have looked beautiful to see a large number of persons around the altar in the church, all dressed in white. It was almost a heavenly sight. No wonder that they called that day Whitesunday, or Whitsuntide.

In some churches, it is still the custom, that the catechumens dress in white when they are confirmed. It is a beautiful custom. It is not good to put all these old customs out of the way.

Whitsuntide comes at a very beautiful season of the year. All nature is in bloom and beauty. This teaches us a beautiful lesson. It is a symbol of what the Holy Ghost came to do in our hearts.

The same Holy Spirit, who when God created the world, moved upon the face of the dark and cold chaos, and called forth order, and life, and beauty, is again moving over the earth. Behold! gardens and fields, woods and plains, hills and valleys, mountains and meadows, all smile and sing. So also does the Holy Ghost create in our souls those virtues and graces which beautify our lives as flowers adorn the gardens and fields, and inspire us to sing the high praises of God.

Beautiful Whitsuntide! Let us be glad, that God has given us His Holy Spirit. Let songs of praise ring through the earth. Let the saints sing praises in the holy temples of God. Let every thing that has breath praise the Lord, on this happy day!

Visits of the Pastor.

If these visits are not made profitable, the blame as often rests on the people as on the pastor. Members of the church frequently feel the want of particular information on points that come up in their reading of the Bible, or in other ways. Let them keep these in mind, and when their pastor calls, ask his explanation of them. This will help to make his visits both interesting and profitable.

How to remember it.

If you wish to remember a sermon, talk over the points with your family or some one else after you have returned from church. This will impress it upon your mind. When you hear a sermon, do not try how much fault you can find with it, but try how much fault you can find with yourself.

Seventh Month,

JULY, 1865.

31 Days.

Day of Week	Day of Month	Remarkable Days.	Moon South.	Moon rises & sets.	Moon's Signs.	Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.	Old Style.
			H. M.	H. M.	S. D.		H. M.	H. M.	
S	1	Theobald	6 48	morn.	♈	6 ☉ in apo. ♄ ♀ ☉ superior. ☾	3	4 36 7 24	19
27. Third Sunday after Trinity. St. Luke xv. 1-10; 1 Pet. v. 5-11. Day's length, 14 hours 43 minutes.									
S	2	Visit. Virg. Mary	7 36	12 10	♈	18 ♄ ☉ ♄ sets 12h. 3m. Morning.	4	4 37 7 23	20
M	3	Cornelius	8 24	12 44	♈	1 ♀ ♄ rises 1h. 59m.	4	4 37 7 23	21
T	4	INDEPENDENCE	9 12	1 30	♈	14 ♄ sets 9h. 38m.	4	4 37 7 23	22
W	5	Demetrius	9 52	2 16	♈	27 Regulus sets 9h. 44m.	4	4 37 7 23	23
T	6	John Huss	10 40	2 46	♈	11 ♄ ☉ ♄ south 10h. 34m.	4	4 38 7 22	24
F	7	Edelburga	11 28	3 20	♈	26 ☾ Antares south 9h. 13m. ☾	4	4 38 7 22	25
S	8	Aquila	morn.	☾ rise	♈	11 ☾ 8. ♄ gr. Hel. Lat. N.	5	4 38 7 22	26
28. Fourth Sunday after Trinity. St. Luke vi. 36-42; Rom. viii. 18-23. Day's length, 14 hours 43 minutes.									
S	9	Zeno	12 16	7 50	♈	26 ♀ rises 1h. 54m.	5	4 39 7 21	27
M	10	J. Calvin born	1 15	8 36	♈	11 Wega south 11h. 14m.	5	4 40 7 20	28
T	11	Pius	2 12	9 14	♈	26 Altair south 12h. 14m.	5	4 40 7 20	29
W	12	Henry	3 10	9 50	♈	11 Andromeda rises 8h. 56m.	5	4 41 7 19	30
T	13	Margaret	4 8	10 25	♈	25 ☉ in per. Spica sets 11h. 12m.	5	4 41 7 19	July 1
F	14	Bonavent	5 4	10 58	♈	9 ☾ 7 * rises 12h. 37m.	5	4 42 7 18	2
S	15		6 0	11 33	♈	23 ☾ 15. ♄ sets 9h. 11m.	6	4 43 7 17	3
29. Fifth Sunday after Trinity. St. Luke v. 1-11; 1 Pet. iii. 8-15. Day's length, 14 hours 34 minutes.									
S	16	Hilary	6 50	morn.	♈	10 ☐ ♄ ☉ ☿ ♄ sets 11h. 10m.	6	4 43 7 17	4
M	17	Alexius	7 40	12 30	♈	23 ♀ gr. Elong. West.	6	4 44 7 16	5
T	18	Maternus	8 32	1 28	♈	6 ♄ ☉ ♄ ♄ rises 1h. 49m.	6	4 45 7 15	6
W	19	Ruffina	9 22	2 26	♈	18 ♄ south 9h. 46m.	6	4 46 7 14	7
T	20	Elijah	10 18	3 28	♈	0 ♄ ☉ ☿ Dog-days begin. ☾	6	4 46 7 14	8
F	21	Praxedes	11 14	4 16	♈	13 ♀ gr. Hel. L. S.	6	4 47 7 13	9
S	22	Mary Magdalene	12 1	☾ sets	♈	25 ☾ 22. ☉ enters ♏	6	4 48 7 12	10
30. Sixth Sunday after Trinity. St. Matthew v. 20-36; Rom. vi. 3-11. Day's length, 14 hours 22 minutes.									
S	23	Apollinaris	12 46	7 40	♈	7 ♀ rises 1h. 38m.	6	4 49 7 11	11
M	24	Christiana	1 34	8 12	♈	19 ♄ ☉ ♄ Orion rises 3h. 3m.	6	4 50 7 10	12
T	25	St. James	2 20	8 42	♈	0 ♄ ☉ ♄ ♄ sets 8h. 40m.	6	4 50 7 10	13
W	26	St. Anne	3 0	9 10	♈	12 Pollux sets 8h. 15m.	6	4 51 7 9	14
T	27	Martha	3 40	9 40	♈	24 Arctur. sets 12h. 53m.	6	4 52 7 8	15
F	28	Pantaleon	4 20	10 8	♈	6 ☉ in apo. Spica sets 10h. 13m.	6	4 53 7 7	16
S	29	Beatrix	5 2	10 40	♈	18 ♄ ☉ ♄ ♄ sets 10h. 22m.	6	4 54 7 6	17
31. Seventh Sunday after Trinity. St. Mark viii. 1-9; Rom. vi. 19-23. Day's length, 14 hours 10 minutes.									
S	30	Upton	5 44	11 34	♈	1 ☾ 30. ♀ ☉ ♄ south 8h. 56m.	6	4 55 7 5	18
M	31	Germanus	6 42	morn.	♈	13 ☾ 7 * rises 11h. 28m.	6	4 56 7 4	19

MOON'S PHASES.

MOON'S PHASES.					
Full Moon,	8th day,	3	o'clock	15 minutes.	Afternoon.
Last Quarter,	15th "	11	"	13 "	Forenoon.
New Moon,	22d "	1	"	15 "	Afternoon.
First Quarter,	30th "	1	"	54 "	Afternoon.

CONJECTURES OF THE WEATHER.

1, thunder-shower; 2, 3, 4, 5, fair; 6, 7, warm; 8, 9, warmest days; 10, 11, thunder-gust; 12, 13, 14, clear; 15, 16, cloudy; 17, 18, 19, fair; 20, 21, rain; 22, 23, cloudy; 24, rain; 25, 26, 27, warm; 28, 29, thunder-showers; 30, 31, clear.



THE HEN AND HER BROOD.

All children are familiar with the scene presented in this picture. Our Saviour showed how tenderly he loved the dwellers in Jerusalem, wicked as they were, when He said that He would often have gathered their children together as a hen doth gather her brood under her wings, but they would not!

JULY 14th, 1716, Rev. Michael Schlatter born.

NEGLECTED NEIGHBORHOODS.

Within reach of every pastoral charge there are neighborhoods, sometimes thickly settled communities, and even small hamlets, which lie remote from regularly organized churches, and are therefore more or less neglected. Every pastor ought to make arrangements to preach occasionally in such places. This will soon lead to the organization of a congregation and the erection of a church. Though the congregation may be small at first, it will prove a centre of light and life for that particular place. A congregation at a distance from such places can never do the same amount of good for such people as can be done by means of a church, however small, among them. They themselves can be more useful in a small congregation at home, than in a large one at a distance from them. It has been well said, that he who makes a blade of grass grow where none grew before, is so far a public benefactor; how much more is he such who plants a congregation, and is the means of building a church, in a community where there was none before!

HOW IT WAS IN OLD TIMES.

Rev. George Michael Weiss, a native of the Palatinate, on the Rhine, came to America in 1727. He was sent by the Classis of the Palatinate, and assisted on his way by the Classis of Amsterdam. He came in company with about four hundred emigrants—"natives and late inhabitants of the Palatinate upon

the Rhine, emigrating into Pennsylvania, in hope and expectation of finding a retreat and peaceable settlement therein." They settled on Skippack, where they formed a congregation, and built a log church, the first Reformed Church in this country. Mr. Weiss says, he found his own solitary labors "sadly insufficient to the thousands separated at great distances, some a hundred or two hundred miles from each other, as they begin to be scattered through the whole land." In 1727 he wrote to the Synods of the Netherlands for help. In 1730, at the Synod of Breda, "there were communications from the Upper Consistories of Heidelberg, and from the German Reformed in Pennsylvania, soliciting the aid and superintendence of the Synods of Holland in planting churches in America." How thankful ought we to be for the great results that have flowed from this small beginning! The Reformed Church in this country is bound, not only in duty but in gratitude, to labor faithfully in the cause of Home Missions. It owes its own existence to the Missionary zeal of the Church of the Fatherland. Ought we not now make the same effort to plant churches in the thinly populated states of the Great West? Do you contribute to the cause of Home Missions?

Few out.

When there are but a few at church, do not scold those few, because there are so many absent. Do not preach less earnestly because there are few. A venerable minister once preached to one man, who was a stranger that dropped in from a Hotel, where he was staying over Sunday, and that one man was so impressed, that he quit the legal profession, in which he was then engaged, and became a minister of the gospel. Twenty years afterwards, he made known this fact to the minister. But if even results are not made known in this world, they will all appear in the next. He that sows shall reap.

A Fact worth noticing.

We have heard pastors say, that they notice a marked difference between families, in which the Papers of the Church are read, and such as do not receive them. Those who read the church papers are acquainted with the general enterprises of the Church, and seem more willing to help forward every good work. Do you take the church papers?

Eighth Month,

AUGUST, 1865.

31 Days.

Day of Week	Day of Moth	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.				Old Style.	
			H.	M.	H.	M.	S.	D.			H.	M.	H.	M.		
T	1	Lammas day	7	40	12	10		26	♂ rises 1h. 37m.	C	6	4	57	7	3	20
W	2	Stephen	8	38	12	56		10	♂ ♀ ♄ ♀ sets 12h. 57m. Morn.		6	4	58	7	2	21
T	3	Augustus	9	30	1	45		24	♂ sets 8h. 25m.	C	6	4	59	7	1	22
F	4	Dominick	10	22	2	34		8	♂ sets 10h. 1m.		6	5	0	7	0	23
S	5	Oswald	11	8	3	22		23	Orion rises 2h. 20m.		6	5	1	6	59	24

32. Eighth Sunday after Trinity. St. Matthew vii. 15-21; Rom. viii. 12-17. Day's length, 13 hours 56 minutes.

S	6	<i>Annun. of Christ</i>	11	54	4	10		8	♀ rises 1h. 39m.	6	5	2	6	58	25
M	7	Godfrey	morn.	♂ rise		23		7. Vega south 9h. 26m.	5	5	3	6	57	26	
T	8	Emily	12	42	7	44		8	Sirius rises 4h. 15m.	5	5	4	6	56	27
W	9	Ericus	1	43	8	23		23	♂ in per. ♀ sets 8h. 11m.	5	5	5	6	55	28
T	10	<i>St. Lawrence</i>	2	45	8	58		8	♂ gr. Elong. East.	5	5	6	6	54	29
F	11	Titus	3	47	9	36		23	♂ sets 9h. 36m.	5	5	7	6	53	30
S	12	Clara	4	52	10	15		6	♂ ♀ sets 12h. 17m.	5	5	8	6	52	31

33. Ninth Sunday after Trinity. St. Luke xvi. 1-9; 1 Cor. x. 1-13. Day's length, 13 hours 42 minutes.

S	13	Hildebert	5	58	10	56		20	♂ 13. ♀ sets 7h. 56m.	5	5	9	6	51	Aug. 1
M	14	Eusebia	6	48	11	40		3	♂ 7 * rises 10h. 36m.	4	5	10	6	50	2
T	15	Assump. V. Mary	7	36	morn.		16	♂ stationary.	4	5	12	6	48	3	
W	16	Rochus	8	24	12	25		28	♂ ♀ ♄ Orion rises 1h. 38m. ☾	4	5	13	6	47	4
T	17	Bertram	9	12	1	15		10	♂ ♀ ♄ ♀ rises 1h. 47m.	4	5	14	6	46	5
F	18	Agapetus	9	56	2	7		22	♂ sets 9h. 12m.	4	5	15	6	45	6
S	19	Sebaldus	10	44	3	4		4	Antares sets 10h. 49m.	3	5	17	6	43	7

34. Tenth Sunday after Trinity. St. Luke xix. 41-47; 1 Cor. xii. 1-11. Day's length, 13 hours 24 minutes.

S	20	Bernard	11	32	4	0		16	♂ 2/ sets 11h. 41m.	3	5 18	6 42	8
M	21	Rebecca	12	20	♂ sets		28	21. Spica sets 8h. 40m.	3	5 19	6 41	9	
T	22	Philibert	12	59	6	59		9	♂ sets 7h. 26m.	3	5 20	6 40	10
W	23	Zaccheus	1	47	7	29		21	♂ ♄ ♄ ♄ ☉ enters ♍	2	5 21	6 39	11
T	24	St. Bartholomew	2	35	7	59		3	♀ rises 1h. 58m.	2	5 23	6 37	12
F	25	Ludovicus	3	23	8	28		15	♂ in apo. ♄	2	5 24	6 36	13
S	26	Samuel	4	11	9	0		27	♄ ♄ ♄ ♄ sets 8h. 42m.	2	5 25	6 35	14

35. Eleventh Sunday after Trinity. St. Luke xviii. 9-14; 1 Cor. xv. 1-14. Day's length, 13 hours 8 minutes.

S	27	Gephard	4	57	9	35		10	Sirius rises 3h. 12m.	1	5 26	6 34	15
M	28	<i>St. Augustine</i>	5	45	10	15		23	Rigel rises 12h. 10m.	1	5 27	6 33	16
T	29	<i>John's decollat.</i>	6	32	11	1		6	♂ 29. Altair south 9h. 12m.	1	5 28	6 32	17
W	30	Benjamin	7	21	11	54		19	♂ ♃ ♃ ♃ sets 11h. 16m.	0	5 30	6 30	18
T	31	Paulina	8	1	morn.		2	♂ gr. Hel. Lat. S.	0	5 31	6 29	19	

MOON'S PHASES.

Full Moon, 7th day, 12 o'clock 15 minutes. Morning.
 Last Quarter, 13th " 4 " 29 " Afternoon.
 New Moon, 21st " 2 " 6 " Morning.
 First Quarter, 29th " 6 " 38 " Morning.

CONJECTURES OF THE WEATHER.

1, 2, 3, fair; 4, 5, cloudy; 6, 7, rain; 8, 9, 10, clear;
 11, 12, variable; 13, 14, showers; 15, 16, 17, clear; 18,
 19, 20, warm; 21, cloudy; 22, 23, thunder-showers; 24,
 25, 26, fair; 27, cloudy; 28, 29, 30, 31, clear.



BLOWING BUBBLES.

Blow away at your bubbles, little boy. They move away prettily on the air like a balloon; and when they fly in the light of the sun, they show beautiful colors like a rainbow.

We know very well how you do it. You make suds of soap in a bowl; and then you take a clay smoke pipe, and dip the big end into the suds. Then lifting it out, you blow into the little end, and the soapy water that hangs to the mouth of the pipe swells into a bubble as large as a pound-apple.

You enjoy the fun. Very well. Blow away; when you get a little older you will have some other things to do besides blowing bubbles. Some grown people blow bubbles too, but they are not of the same kind.

AUGUST 1st, 1746, Rev. Michael Schlatter arrived at Boston after a voyage of just two months. Boston was then "the largest and most populous of the English colonies in America, containing about three thousand well built houses." September 6th, 1746, Rev. Michael Schlatter arrived in Philadelphia—which city had, at that time, 10,000 inhabitants.

Lesson for Children.

A grain of corn an infant's hand
May plant upon an inch of land,
Where twenty stalks may spring, and yield
Enough to stock a little field.
The harvest of that field might then
Be multiplied to ten times ten,
Which sown thrice more, would furnish bread
Wherewith an army might be fed.
A penny is a little thing,
Which e'en the poor man's child may fling
Into the treasury of heaven,
And make it worth as much as seven.

LITERARY INSTITUTIONS.

FRANKLIN AND MARSHALL COLLEGE,
Located at Lancaster, Pa. Sixty students in the college proper, with nine in the Preparatory Department.

FACULTY.

Rev. E. V. Gerhart, D. D., President, and Professor of Mental and Moral Philosophy.

W. M. Nevin, Esq., A. M., Professor of Ancient Languages and Belles-Lettres.

Rev. Thomas C. Porter, A. M., Professor of Natural Science.

Rev. Theodore Appel, A. M., Professor of Mathematics and Mechanical Philosophy.

Rev. Prof. Falke, D. D., Professor (elect) of the German Language and Literature.

Rev. John W. Nevin, D. D., Professor of History and Æsthetics.

John L. Atlee, M. D., Professor of Anatomy and Physiology.

The college year is divided into three terms. First term, from Sept. 15th to Dec. 22d. Second term, from Jan. 5th to April 13th. Third term, from May 5th to July 27th—the day of Commencement.

HEIDELBERG COLLEGE, Located at Tiffin, Ohio. The Faculty are:

Rev. G. W. Aughinbaugh, A. M., President, and Professor of Mental and Moral Philosophy.

Rev. J. H. Good, A. M., Professor of Mathematics.

Rev. Reuben Good, A. M., Professor of Natural Science, and Rector of the Preparatory Department.

John Kieffer, A. M., Professor of Languages.

WESTMORELAND COLLEGE, Located at Mount Pleasant, Westmoreland Co., Pa.

F. K. Levan, A. M., President. *J. A. Peters, A. M.*, Professor of Languages. Two female Assistants.

CLARION COLLEGIATE INSTITUTE, Located at Rimersburg, Pa.

Professor Rev. J. H. Apple, A. M., Principal. With a male and two female Assistants.

CATAWBA COLLEGE, Newton, North Carolina.

30 Days.



SITTING ON THE GATE.

Halloo, little fellow! what are you doing on that gate? I would not wonder if your parents sent you to school, and you are playing truant, and are now idling your time away on the gate. But perhaps you are only crossing, and taking a brief look over the fields before you jump down. If so, you will soon be on your way again. You look too respectable to be an idle boy. One thing I know: if you are idle, your parents are not; for if they were, you would not have such good clothes on. Now jump off, and run to make up lost time.

SEPTEMBER 17th, 1746, Rev. M. Schlatter united the congregations of Philadelphia and Germantown into one pastoral charge, which charge, having no regular pastor, was then supplied by Rev'ds Boehm and Schlatter.

The first Synod.

In autumn, 1746, Rev. M. Schlatter consulted with the four regular German Reformed Ministers in Pennsylvania: Boehm, Weiss, Reiger and Dorstius, in regard to the organization of the Synod, and invited them to meet in Philadelphia on the 12th of October. All met except Dorstius, who was providentially absent, but sent greeting by a friendly letter.—They did not, at that time, organize, but held preliminary counsel. On the 22d of May, 1747, Schlatter visited New York, "in order to confer with the reverend ministers there (of the Dutch Church,) in regard to the founding of a Synod of the German congregations in these regions." In the month of August, he "addressed circular letters to all the Ministers and Elders of the German Reformed congregations, to invite them, in the most friendly and fraternal manner, to attend the first ecclesiastical Synod or Assembly, which was contemplated to be

held on the 19th of September in this year." The day arrived. Thirty-one, including Ministers and Elders, met in Rev. M. Schlatter's house, from whence, at 9 o'clock in the morning, they proceeded to the church, where the Rev. J. B. Reiger opened the Synod with a sermon on Ps. 133. In the afternoon, at 2 o'clock, the first session was commenced, which was opened with prayer and closed with thanksgiving—the same was also done at every subsequent session." Thus the Synod of the German Reformed Church in North America was organized, Sept. 29th, 1747. How great the change since that time and the meeting in the same place of the Tercentenary Convention, Jan. 19th, 1863—one hundred and seventeen years later!

The Second Annual Meeting of Synod.

The second meeting of Synod commenced its sessions in Philadelphia, Sept. 29th, 1748. Six Ministers and twelve Elders were present. "It was favorably commenced and harmoniously continued with solemn prayer and thanksgiving to God." After a session of seven days the Synod adjourned on the fifth of October in the afternoon.

THEOLOGICAL SEMINARIES.

EASTERN THEOLOGICAL SEMINARY, Located at Mercersburg, Pa. The Professors are:

Rev. Philip Schaff, D.D., Professor of Exegetical and Historical Theology. (Has at present leave of absence.)

Rev. H. Harbaugh, D.D., Professor of Systematic and Practical Theology.

Rev. E. E. Higbee, A.M., Professor of Church History and Exegesis.

J. B. Kerschner, A.M., Theological Tutor.

The Seminary year is divided into three Sessions. First Session, from Sept. 15th to Dec. 22d. Second Session, from Jan. 5th to April 6th. Third Session, from May 5th to July 20th.

WESTERN THEOLOGICAL SEMINARY, Located at Tiffin, Ohio. The Professors are:

Rev. Moses Kieffer, D.D., Professor of Systematic and Practical Theology.

Rev. Herman Rust, A.M., German Theological Professor.

MISSION HOUSE, Located at Howard Grove, near Sheboygan, Wisconsin. The Teachers are:

Rev. Dr. J. Bossard, Rev. H. Mühlmeier, Rev. J. T. Kluge. Its object is to prepare laborers for the missionary field.

Tenth Month,

OCTOBER, 1865.

31 Days.

Day of Week	Day of Month	Remarkable Days.	Moon South.	Moon rises & sets.	Moon's Signs.	Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.	Old Style.
			H. M.	H. M.	S. D.		M.	H. M. H. M.	
40. Sixteenth Sunday after Trinity. St. Luke vii. 11-17; Eph. iii. 13-21. Day's length, 11 hours 38 minutes.									
S	1	Remigius	9 26	2 28		26 ♀ rises 3h. 16m.	10	6 11 5 49	19
M	2	Ch. Columbus	10 20	3 36		10 ♂ sets 6h. 16m.	11	6 12 5 48	20
T	3	Jairus	11 16	4 48		15 ♀ gr. Hel. L. N.	11	6 13 5 47	21
W	4	Francis	morn.	♂ rise		10 4. ♀ sets 9h. 35m.	11	6 15 5 45	22
T	5	Placidus	12 10	6 15		25 ♀ in per. ♂ ½ sets 6h. 20m.	12	6 16 5 44	23
F	6	Fides	1 8	6 56		9 7 * rises 7h. 25m.	12	6 17 5 43	24
S	7	Amelia	2 7	7 40		23 Antares sets 7h. 50m.	12	6 19 5 41	25
41. Seventeenth Sunday after Trinity. St. Luke xiv. 1-11; Eph. iv. 1-6. Day's length, 11 hours 20 minutes.									
S	8	Pelagius	3 5	8 30		7 ♀ rises 3h. 30m.	12	6 20 5 40	26
M	9	Dionysius	4 3	9 22		20 Sirius rises 12h. 38m.	13	6 21 5 39	27
T	10	Gereon	5 1	10 16		3 ♂ ♀ ♀ Orion rises 10h. 17m. ☾	13	6 23 5 37	28
W	11	Burkhart	6 0	11 10		15 11. ♀ sets 9h. 18m.	13	6 24 5 36	29
T	12	Veritas	6 50	morn.		27 Regulus rises 2h. 17m.	13	6 25 5 35	30
F	13	Coloman	7 38	12 20		9 Arcturus sets 8h. 10m.	14	6 27 5 33	Oct. 1
S	14	Fortuna	8 24	1 32		21 Altair south 6h. 20m.	14	6 28 5 32	2
42. Eighteenth Sunday after Trinity. St. Matthew xxii. 34-46; 1 Cor. i. 4-9. Day's length, 11 hours 2 minutes.									
S	15	Hedwick	9 10	2 46		3 Fomal. south 9h. 29m.	14	6 29 5 31	3
M	16	Gallus	9 50	3 48		15 ♂ ♀ ♀ rises 3h. 59m.	14	6 31 5 29	4
T	17	Florentine	10 38	4 49		27 Marcab. south 9h. 30m.	15	6 32 5 28	5
W	18	St. Luke Ev.	11 26	5 48		9 ♂ ♂ ½	15	6 33 5 27	6
T	19	Ptolemy	12 6	♂ sets		21 19. ♀ in apo. ☉ eclipsed.	15	6 34 5 26	7
F	20	Felicianus	12 46	6 20		3 ♀ ♂ ½ ♂ ♀	15	6 36 5 24	8
S	21	Ursula	1 32	7 2		16 ♂ ♀ ☉ superior.	15	6 37 5 23	9
43. Nineteenth Sunday after Trinity. St. Matthew ix. 1-8; Eph. iv. 17-22. Day's length, 10 hours 44 minutes.									
S	22	Cordula	2 20	7 56		29 Aldebaran rises 7h. 45m.	15	6 38 5 22	10
M	23	Severinus	3 1	8 45		12 ♀ rises 4h. 6m. ☉ enters ♍	16	6 39 5 21	11
T	24	Salome	3 41	9 41		25 ♂ ♀ ♀ sets 8h. 59m. ☾	16	6 41 5 19	12
W	25	Crispin	4 20	10 42		9 7 * south 1h. 42m.	16	6 42 5 18	13
T	26	Amandus	5 1	11 44		23 ♂ ½ ☉ Sirius ris. 11h. 32m.	16	6 43 5 17	14
F	27	Sabina	5 58	morn.		7 27. Orion rises 9h. 14m.	16	6 44 5 16	15
S	28	Simon Jud.	6 58	12 50		21 ♂ ♀ ♀ Altair sets 12h. 2m.	16	6 45 5 15	16
44. Twentieth Sunday after Trinity. St. Matthew xxii. 1-14; Eph. v. 15-21. Day's length, 10 hours 26 minutes.									
S	29	H. Zwinglius	7 50	1 58		5 ♀ rises 4h. 18m.	16	6 47 5 13	17
M	30	Scrapion	8 42	2 56		20 Antares sets 6h. 25m.	16	6 48 5 12	18
T	31	Hallow Eve	9 30	3 38		5 Procyon rises 10h. 52m.	16	6 49 5 11	19

♄ Saturn is the 26th in conjunction with the sun, and cannot be seen.

MOON'S PHASES.

Full Moon, 4th day, 5 o'clock 28 minutes. Evening.
 Last Quarter, 11th " 10 " 28 " Morning.
 New Moon, 19th " 11 " 19 " Forenoon.
 First Quarter, 27th " 10 " 56 " Morning.

CONJECTURES OF THE WEATHER.

1, 2, cloudy; 3, 4, rain; 5, 6, variable; 7, 8, 9, fair; 10, 11, 12, clear; 13, 14, cloudy; 15, 16, 17, rain; 18, 19, fair; 20, 21, cloudy; 22, rain; 23, 24, 25, clear; 26, 27, variable; 28, 29, rain; 30, 31, fair.



GOING TO SUNDAY SCHOOL.

What a blessed privilege it is to go to Sunday School! Children cannot prize it too highly, nor parents strive too earnestly to make them delight in it. Off to Sunday School, then, as the Sabbath returns. Let nothing hinder you from going. You there hear of Jesus, who died to save you, and are taught to love and obey Him, who has done so much for you. Good books are given you there, which you take home with you and read. You also get the Sunday School paper, the "Pastor's Helper," in which you find so many things to please and instruct you. Be orderly and attentive, when you are at Sunday School, and when School is out, go right home quickly, as Christian children should do. Think and speak of what you hear and read, and try, by the help of God's Spirit, to act it out. Sunday School privileges are not had by all children. The children of heathen know nothing about them. You should, therefore, feel for them and do all you can to send them the Gospel, so that they also may have the Sunday School set up amongst them.

OCTOBER 11th, 1747, Rev. M. Schlatter was married to Maria Henrica Schleidorn, daughter of a prominent and wealthy merchant in New York, formerly from Hamburg, Germany.

A Beautiful incident.

In 1731, while the Synod of South Holland was in Session in Dortrecht, eight hundred exiled Palatines passed through the place to take ship at Rotter-

dam for America. They were visited by the whole Synod in a body, and were furnished by them with provisions and medicines. After Christian exhortation, prayer, and singing, they were dismissed with the assurance, that they might rely upon the Church of Holland for support in their new abode. This promise was faithfully kept; for they afterwards sent them pastors, school-masters, books, and money. We now owe a similar duty to thousands of our Reformed brethren scattered throughout the western States and Territories. God has blessed our people with the means to help them; may he also give to thousands a heart to contribute liberally to this great work.

PRAYER.

All good children pray. I have no doubt you already know some nice little prayers. I must now tell you something which the Bible says about prayer.

The Bible tells us, that all good people love to pray. I will point out some places, where the Bible speaks about persons who prayed. If you cannot read yet, you must ask your father or mother to read the passages for you.

How Jesus prayed.

Jesus prayed in a mountain. St. Matt. xiv. 23.

Jesus prayed in the garden of Gethsemane. St. Matt. xxvi. 36-44.

Jesus prayed in the wilderness. St. Luke v. 16.

Jesus prayed all night in a mountain. St. Luke vi. 12.

Jesus prayed with His disciples in a mountain. St. Luke ix. 28.

Jesus once prayed all night. St. Luke vi. 12.

Jesus prayed for all his people. St. John 17.

Jesus taught His disciples how to pray. St. Luke xi. 1-14.

How the Saints of old prayed.

David sometimes prayed seven times a day. Psalm cxix. 164.

At other times he prayed morning, noon, and evening. Psalm lv. 17.

Daniel prayed three times a day. Dan. vi. 10.

Solomon prayed long. 1 Kings viii. 22-53.





The Publican made a short prayer. St. Luke xviii. 13.

Jesus tells us to pray in secret. St. Matt. vi. 6.








Eleventh Month,

NOVEMBER, 1865.








30 Days.

Day of Week	Day of Mo'th	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.				Old Style.
			H.	M.	H.	M.	S.	D.			H.	M.	H.	M.	
W	1	<i>All Saints</i>	10	31	4	26		19	♏ ♀ rises 4h. 25m.	16	6	51	5	9	20
T	2	<i>All Souls</i>	11	29	5	36		3	♐ in per. ♃ sets 8h. 32m.	16	6	52	5	8	21
F	3	<i>Theophilus</i>	morn.		♏ rise			17	♏ 3. Orion rises 8h. 46m.	16	6	53	5	7	22
S	4	<i>Charlotte</i>	12	26	6	22		1	Sirius rises 10h. 56m.	16	6	54	5	6	23








45. Twenty-first Sunday after Trinity. St. John iv. 46-54; Eph. vi. 10-20. Day's length, 10 hours 10 minutes.

S	5	<i>Malachi</i>	1	25	7	12		14	Altair sets 11h. 32m.	16	6	55	5	5	24
M	6	<i>Leonard</i>	2	22	8	4		27	♐ ♃ ♄ Marcab. south 8h. 13m.	16	6	56	5	4	25
T	7	<i>Engelbert</i>	3	23	8	59		10	Regulus rises 12h. 25m.	16	6	57	5	3	26
W	8	<i>Cecilia</i>	4	24	9	55		22	Fomal. south 7h. 56m.	16	6	58	5	2	27
T	9	<i>Theodore</i>	5	25	10	49		4	Aldebaran rises 6h. 36m.	16	6	59	5	1	28
F	10	<i>Martin Luther</i>	6	26	11	45		16	♐ 10. ♀ gr. Hel. Lat. N.	16	7	0	5	0	29
S	11	<i>Mart. Bish.</i>	6	58	morn.			28	♏ ♄ ♃ ♀ rises 4h. 46m.	16	7	1	4	59	30






46. Twenty-second Sunday after Trinity. St. Matt. xviii. 21-35; Phil. i. 3-11. Day's length, 9 hours 54 minutes.

S	12	<i>Jonas</i>	7	30	12	44		9	♏ sets 7h. 50m.	16	7	3	4	57	31
M	13	<i>Winebert</i>	8	12	1	40		21	Andromeda south 8h. 44m	16	7	4	4	56	Nov. 1
T	14	<i>Levin</i>	8	52	2	37		3	Rigel rises 7h. 21m.	15	7	5	4	55	2
W	15	<i>Leopold</i>	9	40	3	33		15	♐ in apo. ♀	15	7	6	4	54	3
T	16	<i>Ottomarus</i>	10	36	4	34		28	♏ ♄ ♀ ♀ rises 4h. 48m. Morn.	15	7	7	4	53	4
F	17	<i>Alpheus</i>	11	30	5	36		11	♐ ♄ ♀ Arct. rises 3h. 27m.	15	7	7	4	53	5
S	18	<i>Gelasius</i>	12	28	♏ sets			24	♏ 13. 7 * south 12h. 7m.	15	7	8	4	52	6

47. Twenty-third Sunday after Trinity. St. Matt. xxii. 15-22; Phil. iii. 17-21. Day's length, 9 hours 42 minutes.

S	19	<i>Elizabeth</i>	1	18	5	56		7	♏ ♄ ♀ ♀ rises 5h. 4m.	14	7	9	4	51	7
M	20	<i>Amos</i>	1	58	6	40		21	♏ sets 7h. 20m.	14	7	10	4	50	8
T	21	<i>Off. Virgin Mary</i>	2	44	7	40		5	♏ ♄ ♄ ♄ ♀ ♀	14	7	11	4	49	9
W	22	<i>Alphonsus</i>	3	30	8	45		19	♏ enters ♄	14	7	12	4	48	10
T	23	<i>Clement</i>	4	16	9	52		3	7 * south 11h. 48m.	13	7	13	4	47	11
F	24	<i>Chrisogenes</i>	5	6	10	59		17	♐ Orion rises 7h. 2m.	13	7	14	4	46	12
S	25	<i>Catharine</i>	5	56	morn.			1	♏ 25. Sirius rises 9h. 33m.	13	7	15	4	45	13

48. Twenty-fourth Sunday after Trinity. St. Matt. ix. 18-26; Col. i. 9-14. Day's length, 9 hours 30 minutes.

S	26	<i>Conrad</i>	6	44	12	8		15	♀ rises 5h. 18m.	12	7	15	4	45	14
M	27	<i>Jehoshaphat</i>	7	32	1	12		0	♏ gr. Hel. L. S.	12	7	16	4	44	15
T	28	<i>Gunterus</i>	8	20	2	18		14	♏ sets 6h. 52m.	12	7	17	4	43	16
W	29	<i>Saturn</i>	9	8	3	26		28	♏ ♀ rises 4h. 2m.	11	7	17	4	43	17
T	30	<i>St. Andrew</i>	10	6	4	30		12	♐ in per. Arietis south 9h. 32m.	11	7	18	4	42	18

† Mars is the 11th in conjunction with the Sun, and cannot be seen this month.

MOON'S PHASES.

Full Moon, 3d day, 3 o'clock 10 minutes. Morning.
 Last Quarter, 10th " 12 " 53 " Morning.
 New Moon, 18th " 6 " 8 " Morning.
 First Quarter, 25th " 10 " 4 " Evening.

CONJECTURES OF THE WEATHER.

1, 2, 3, variable; 4, 5, 6, fair; 7, 8, cloudy; 9, 10, 11, clear; 12, 13, rain; 14, 15, 16, variable; 17, 18, rain; 19, 20, 21, clear; 22, 23, cloudy; 24, 25, rain and snow; 26, 27, 28, clear; 29, 30, variable.



TEACHING HIS LITTLE DOG.

We find no fault with the little boy for teaching his dog. That is innocent amusement, and while he is doing that, he is not likely to get into any mischief. Children must have something to amuse them, and it is best for parents to provide amusements for their children at home. The little dog seems to have learned some things already. His little master seems to talk to him with great interest, and the rest of the children are enjoying the fun.

COMPARATIVE STATISTICS.

The number of Communicant Members in the German Reformed Church is given at 87,000, that of the Presbyterian Church at 231,960.

The German Reformed Church added by Confirmation..... 5,552

The Presbyterian Church added by examination..... 9,250

Had the Presbyterian Church increased in proportion to its membership, as much as the German Reformed, it would have added instead of 9,250.....14,804

The Reformed Church baptized infants and adults.....11,000

The Presbyterian Church baptized infants and adults.....12,181

In equal proportion the number of baptisms in the Presbyterian Church would have been, instead of 12,181.....29,332

The German Reformed Church has 447 ministers, while the Presbyterian Church has 2,265.

As to the relative amount of ministerial labor performed: if 447 pastors added 5,552, then in proper proportion, 2,265 would instead of 9,250, have added

74,000—the difference in the number of ministers being as 1 to 5—or even something less.

In the same proportion, if 1,099 congregations added 5,552, then 2,626, instead of 9,250, should have added 34,542.

Again, if 447 pastors baptized 11,000, then 2,265, instead of 12,181, would have baptized 60,905.

Good Homoetical Rules.

Tritt frisch auf,
Mach's Maul auf,
Hör bald auf.

Which being interpreted meaneth,

Rise up vigorously,
Open your mouth widely,
Get through quickly.

Eternity.

ETERNITY HAS NO GRAY HAIRS. The flowers fade, the heart withers, man grows old and dies; the world lies down in the sepulchre of ages; but time writes no wrinkles on eternity. Eternity! Stupendous thought! The ever-present, unborn, undecaying and undying—the endless chain composing the life of God—the golden thread, entwining the destinies of the universe. Earth has its beauties, but time shrouds them for the grave; its honors are but the sunshine of an hour; its palaces, they are but the gilded sepulchre; its pleasures, they are but as bursting bubbles. Not so in the untried bourne. In the dwelling of the Almighty can come no footsteps of decay. Its way will know no darkening—eternal splendor forbids the approach of night.

Ventilate the Church.

A church that is closed all the week, ought to have all the windows opened on Saturday, or Sunday morning before service, in winter and summer. The chilly air that is housed up for days in a close building is not pure. Let in pure air. Even in winter, you can warm the church sooner, if you first let fresh air into it. Try it, and you will find it so. Any one who knows the properties and laws of air can give you a satisfactory reason for it.

Twelfth Month,

DECEMBER, 1865.

31 Days.

Day of Week	Day of Month	Remarkable Days.	Moon South.		Moon rises & sets.	Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.			Old Style.
			H.	M.		S.	D.			H.	M.	H.	M.
F	1	Longinus	11	2	5 34		25	♀ rises 5h. 30m.		11	7 19	4 41	19
S	2	Candidus	morn.		☾ rise		8	♀ rises 5h. 30m.		10	7 19	4 41	20
49. First Sunday in Advent. St. Matt. xxi. 8-11; Rom. xiii. 11-14. Day's length, 9 hours 20 minutes.													
S	3	Cassianus	12	0	5 48		21	☾ sets 6h. 34m.		10	7 20	4 40	21
M	4	Barbara	12	50	6 41		4	♂ ☾ ☿ sets 5h. 47m.		10	7 20	4 40	22
T	5	Abigail	1	51	7 38		17	♂ ☿ ☿ gr. Elong. East.		9	7 21	4 39	23
W	6	St. Nicholas	2	53	8 34		0	♂ rises 3h. 37m.		9	7 21	4 39	24
T	7	Agathon	3	56	9 31		12	Sirius rises 8h. 42m.		8	7 22	4 38	25
F	8	Con. V. Mary	4	55	10 28		24	Orion rises 6h. 20m.		8	7 22	4 38	26
S	9	Joachim	5	58	11 24		6	♀ rises 5h. 49m.		7	7 23	4 37	27
50. Second Sunday in Advent. St. Luke xxi. 25-33; Rom. xv. 4-13. Day's length, 9 hours 14 minutes.													
S	10	Judith	6	40	morn.		18	☾ sets 6h. 9m.		7	7 23	4 37	28
M	11	Barsabas	7	28	12 20		0	7 * south 10h. 30m.		6	7 23	4 37	29
T	12	Otilia	8	14	1 16		12	☾ in apo. Fomal. sets 9h. 30m.		6	7 24	4 36	30
W	13	Lucian	8	54	2 16		24	♂ Rigel rises 6h. 14m.		6	7 24	4 36	Dec. 1
T	14	Nicasius	9	45	3 34		6	♂ ☾ ♀ rises 3h. 9m.		5	7 24	4 36	2
F	15	Ignatius	10	20	4 42		19	Arietis south 8h. 23m.		5	7 25	4 35	3
S	16	Ananias	11	10	5 56		2	♂ ☾ ♀ rises 6h. 3m.		4	7 25	4 35	4
51. Third Sunday in Advent. St. Matt. xi. 2-10; 1 Cor. iv. 1-5. Day's length, 9 hours 10 minutes.													
S	17	Lazarus	12	1	☾ sets		16	17. ♂ ☾ ☿		4	7 25	4 35	5
M	18	Arnold	12	51	5 20		0	♂ ☿ ☿ ☾ ♂ ☿ ☿ ☿		3	7 25	4 35	6
T	19	Abraham	1	40	6 14		14	☾ sets 5h. 33m.		3	7 25	4 35	7
W	20	Emberday	2	30	7 20		29	♂ rises 2h. 48m.		2	7 25	4 35	8
T	21	St. Thomas	3	20	8 30		13	☾ enters ♊ Shortest day.		2	7 26	4 34	9
F	22	Beata	4	12	9 41		28	Winter commences.		1	7 25	4 35	10
S	23	Dagobert	4	44	10 50		12	♂ ☿ ☾ inferior.		1	7 25	4 35	11
52. Fourth Sunday in Advent. St. John i. 10-34; Phil. iv. 4-7. Day's length, 9 hours 10 minutes.													
S	24	Adam, Eve	5	32	11 56		26	♀ rises 6h. 14m.		0	7 25	4 35	12
M	25	Christmas	6	22	morn.		10	25. Sirius rises 7h. 22m.		sun	7 25	4 35	13
T	26	Stephen	7	12	1 4		24	☿ Regulus rises 9h. 7m.		slow	7 25	4 35	14
W	27	St. John Evan.	8	10	2 9		8	♂ rises 2h. 23m.		1	7 25	4 35	15
T	28	H. Innocents	9	8	3 13		21	☾ in per. ☿ rises 6h. 12m. Morn.		2	7 25	4 35	16
F	29	Noah	9	58	4 12		4	♂ ♀ ☿ ♂ ☿ ♀		2	7 24	4 36	17
S	30	David	10	46	5 10		17	☿ gr. Hel. Lat. N.		3	7 24	4 36	18
53. Sunday after Christmas. St. Luke ii. 45-52; Rom. xii. 1-5. Day's length, 9 hours 12 minutes.													
S	31	Sylvester	11	56	6 4		29	♂ ☾ ☿ ♂ ☾ ☾		3	7 24	4 36	19

☿ Jupiter is the 31st in conjunction with the Sun, and cannot be seen.

MOON'S PHASES.

Full Moon, 2d day, 1 o'clock 46 minutes. Afternoon.
 Last Quarter, 9th " 7 " 12 " Evening.
 New Moon, 17th " 11 " 41 " Evening.
 First Quarter, 25th " 7 " 22 " Morning.

CONJECTURES OF THE WEATHER.

1, 2, moderate; 3, 4, cloudy, with snow; 5, 6, moderate;
 7, 8, 9, 10, variable; 11, 12, 13, fair; 14, 15, cloudy; 16,
 17, 18, rain; 19, 20, 21, clear; 22, 23, variable; 24, 25,
 snow; 26, 27, 28, clear and cold; 29, 30, cloudy; 31, fair.



ADVENT AND CHRISTMAS.

Advent comes this year on the 3d of December. Now the children begin to talk earnestly about the coming of Christmas. The Ministers preach about the coming of Christ—how His coming was foreshadowed dimly even in heathenism—how it was foretold to the Jews—how He comes in the flesh—how He came by the Holy Ghost—how he still comes by the Church into the hearts of His people—and how He shall come at the last day to judge the living and the dead.

In the picture, the little children are enjoying a happy Christmas. Christ, who was once a little child, is among them. He holds out His hands, and looks mildly down on them, as if He were blessing them.

When children are happy at Christmas, and find nice presents on the Christmas-Tree, we hope they will remember that they are indebted to Christ for all this. His birth made Christmas, and His grace opens the hearts of parents to give good gifts to their children, in remembrance of the great fact, that He gave Himself for the life and joy of the world.

A CHRISTMAS CAROL.

BY DORA GREENWELL.

If ye would hear the Angels sing,
"Peace on earth, and mercy mild,"
Think of Him who was once a child,
On Christmas-Day in the morning.

If ye would hear the Angels sing,
Christians! See ye let each door
Stand wider than it ever stood before,
On Christmas-Day in the morning.

Rise, and open wide the door;
Christians, rise! the world is wide,
And many there be that stand outside,
Yet Christmas comes in the morning.

If ye would hear the Angels sing,
Rise and spread your Christmas fare;
'Tis merrier still the more that share,
On Christmas-Day in the morning.

Rise, and bake your Christmas bread.
Christians, rise! the world is bare,
And bleak, and dark with want and care,
Yet Christmas comes in the morning.

If ye would hear the Angels sing,
Rise and light your Christmas fire;
And see that ye pile the logs still higher,
On Christmas-Day in the morning.

Rise, and light your Christmas fire;
Christians, rise! the world is old,
And Time is weary, and worn, and cold,
Yet Christmas comes in the morning.

If ye would hear the Angels sing,
Rise and spice your warsail bowl
With warmth for body, and heart, and soul,
On Christmas-Day in the morning.

Spice it warm, and spice it strong.
Christians, rise! the world is gray,
And rough is the road, and short is the day,
Yet Christmas comes in the morning.

If ye would hear the Angels sing,
Christians! think on Him who died;
Think of your Lord, the Crucified,
On Christmas-Day in the morning.

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THE VISIT OF ST. NICHOLAS.

FATHER.

It is said in the papers—now, children, give ear—
It is said that St. Nicholas will shortly appear.
From Moscow he comes, where he usually stays,
And is honored as saint in a great many ways.
Even now he has left, and is far on his way.
He is coming to visit the children, they say :
He will call on each one—for this is his rule—
To see what, this year, they have learned in the school.

He will know who are pious and nice in their play,
How well they can read, write and cipher, and pray :
He carries a sack, which is filled with a store
Of books, cakes, and candies, and many things more.

To good pious children, he is friendly and pleasant,
And will give to each one some nice Christmas present.

CHILD.

Come, friendly St. Nicholas, from Moscow, I pray,
And stop at our house, when you travel this way.
Bring books with nice pictures, and clothes, and fine shoes,

And other nice presents besides, if you choose :
I will learn all I can, and you surely shall see
That I have been good as a child ought to be.

ST. NICHOLAS.

God bless you, my children, I hold you most dear ;
Love father and mother throughout the whole year :
Then will you get presents when I shall appear.
But if I shall find that in these things you lack,
I'll come with a rod, and a switch for your back !

EASTER EGGS.

It is a great pleasure to children at Easter to have Easter eggs. If they make nests for them in the garden, or in the yard, the evening before Easter, they will be sure to find some eggs in them, on Easter morning. And then, how beautiful they are—red, and yellow, and dark, and spotted !

I suppose, that good children will find their nests full ; and the eggs will be very pretty. If you want to know how the Easter eggs get there, you must ask your mother. May be that she can tell you. If she does not tell you, she will be apt to smile, and say that somehow, good children always get nice Easter eggs, if they make nests for them.

If one of the Easter eggs should get broken, you may eat it. But take care that you do not break yours too soon.

Some children are very fond of playing “pecking” or “plunging” with their eggs. They take their eggs, and strike the ends together, when the weaker one of the two will break. Then the broken one is eaten. If you play in this way, you must be careful not to eat too many, or they might make you sick.

I must tell you what I know about the origin of Easter eggs. It is a very old Easter custom in the Christian Church ; and has existed so long, that it is not known when it began. From very ancient times, the children in Christian families, have had great joy in playing with their colored eggs on Easter day ; and grown people, and aged fathers and mothers took great delight, in ornamenting them for the children, with all kinds of devices. They would engrave on them the name of the child, or the picture of a church, or the cross on which Jesus died. Thus they would teach the children a useful lesson, and at the same time greatly please them.

The same customs still exist in all Christian lands ; and as they are beautiful customs, and help to make the children happy, on the day when Jesus Christ rose from the dead, it is not likely that they will soon go out of use.

If parents know what these beautiful customs mean, they will surely keep them up for their children. I must explain to you what the Easter egg means. For, although we do not know exactly when the custom of having them began, we know what it was intended to mean.

Writers on old Church customs tell us, that the Easter egg is a symbol of the Resurrection. The

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egg, you know, seems to be a dead thing. But yet, there is something in it, out of which comes a living fowl! The germ of this living being, or fowl, is walled in by the shell of the egg, like Jesus was walled in the rocky tomb. But, as the fowl comes out of the egg, so He came forth from his tomb. Life comes out of death!

So, also, when we die, our bodies will be laid in the tomb, and show no signs of life; but the same power which makes the egg give forth a living being, can also make us come forth again, as living beings, from the grave where they lay us. This is the beautiful lesson which the Easter egg teaches us.

May be, you would like to know, why the Easter eggs are colored? I will tell you. On Good Friday, the third day before Easter, Jesus Christ shed his blood for us on the cross. The colored Easter eggs are to remind us of that blood of Christ, which is the ground and cause of a happy resurrection to us. Hence, the Easter eggs are generally colored red, or purple. This is the reason, too, why the cross, on which Christ died, was often engraved on the Easter egg as an ornament.

Some people, think these holiday customs are foolish, and ought to be set aside. But such persons do not know what these customs mean. If they did, they would think them beautiful, and gladly keep them up. I thought I would tell you all I know about the Easter egg, so that, if any one says it is a useless custom, you may be able to tell him what you have read about it.

Now, if you ask your mother, where the Easter eggs come from, perhaps, she will say from Jesus Christ. But she will not mean that He puts them in the nests you make. She will only mean that you have them on Easter day, because Jesus died and rose from the dead. No children have Easter eggs except those who live in Christian countries, and who know that Jesus Christ died and rose again. He made Easter; and only where Easter is kept, children have Easter eggs.

I hope you will learn to know, as you grow up, that all the best joys of children, as well as all truly good things, are in reality the gifts of Jesus Christ.

TERCENTENARY FREEWILL OFFERINGS.

The following is a summary of the Freewill offerings made during the Tercentenary Jubilee, as reported at the closing Tercentenary Convention at Reading, on Trinity Sunday, in May 1864. The re-

ports of many congregations were, however, not complete. Measures were taken to have a full report presented before Synod. The report of Clarion Classis, as will be judged from the amount, is as yet very incomplete. The final report will greatly swell the amount. The result of the whole solemnity is highly satisfactory in every respect. All our institutions and benevolent interests smile with gladness under this gracious shower of charity. Thanks to God who has so widely opened the hearts of his people! The Jubilee will be long remembered, and the seed sown during its happy continuance, will spring up and bear rich fruit for generations to come.

East Pennsylvania.....	\$6,646	84
Lebanon.....	11,324	60
Zion.....	4,690	08
Maryland.....	17,859	10
Philadelphia.....	16,664	41
Mercersburg.....	17,553	50
Goshenhoppen.....	5,930	84
New York.....	236	07
Lancaster.....	2,624	77
East Susquehanna.....	3,898	28
West Susquehanna.....	2,782	36
Clarion.....	100	00
St. Paul's.....	2,787	05
Western New York.....	120	50
Total.....	\$103,218	40

ORPHAN'S HOME BOARD.

Established November 1863, by the General Synod at Pittsburgh, as a centre of union and supervision for the cause of Orphan Homes throughout the Reformed Church.

The Board consists at present of the following members: Rev. J. W. NEVIN, D.D., Lancaster, *President*; Rev. G. B. RUSSELL, Allegheny City, *Secretary*; G. S. GRIFFITH, Esq., Baltimore, *Treasurer*; CHARLES SANTEE, Esq., Philada; W. E. SCHMERTZ, Esq., Pittsburgh.

Only one institution, as yet, has been received in form into connection with the Board; namely, the *Orphan's Home of the Shepherd of the Lambs*, under the care of the Rev. EMANUEL T. C. BOEHRINGER, in Philadelphia.

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THE ANXIOUS BENCH SYSTEM AND THE CATECHETICAL SYSTEM OF RELIGION EXAMINED IN THE LIGHT OF THEIR STATISTICS.

It is said that "figures do not lie." On figures, therefore, we propose to base a chapter on the anxious-bench system. So bold in its pretensions, so plausible in the mode of its own advocacy, is this system, that it seems as if the Church would not by any means open its eyes to the profound vanity, which underlies the whole system. Besides, as it stands professedly in the interest of vital religion, it is itself so sensitive, that it will not allow itself to be touched or questioned without a shudder of holy agony at the supposed sacrilege. This self-claimed divine right has been too long allowed the self-complacent system. We shall not be hindered by such plea from confronting it with some startling statistical developments!

We draw our statistics from the Methodist Church, not because the system is confined to that communion, but because it is there so systematized as to present to us its results in full form. We take the statistics of the Methodist Church from 1849 to 1859, ten years. Here are the facts which we learn from them:

In 1849, there were white members.....	558,467
In 1859 " " " "	832,657
Increase in ten years.....	274,190
Dividing 10 into 274,190 gives the increase per year.....	27,419
Now the column of probationers—those who had been at the anxious bench and been pronounced converted—for the same ten years, adds up.....	1,209,146
Average number of probationers each year.....	120,914
Allowing 10,000 a year for deaths (they are given in 1859 at 9845) would make in ten years.....	100,000
Add these 100,000 deaths to the 274,190 as part of the increase during the ten years, and you have an increase of.....	374,190
This increase of 374,190 deducted from the 1,209,146 probationers, will leave the number of professed converts, or probationers who fell back again to their old ways.....	834,856
The average number that fall back each year is.....	83,495

In 1859 the membership should have been..... 1,667,663
Instead of this it was..... 832,657

In order to show how this process of conversions goes on from year to year, we will give a table, showing the number of probationers or converts reported each year, and also the number of increase reported in the year.

Year	No. of Probationers	Increase
1840	74,308	23,241
1850	86,156	27,367
1851	99,899	32,122
1852	90,170	27,419*
1853	103,957	29,134
1854	104,676	30,732
1855	107,176	16,073
1856	102,010	13,538†
1857	110,551	20,792
1858	188,555	36,086
1859	141,688	17,790

These "figures are figures." They need no comments. They are themselves a profound commentary on that plausible, but mistaken system, which, while it assumes to itself the highest character of spirituality, clearly proves itself to move in the sphere of mere nature and the flesh.

In order to estimate on its true merits, even that which is shown by these statistics to be an increase, we must bear in mind several things, which will still more abate the honor of the system; showing that even these results of increase are far from being all due to the system.

1. It must be remembered, that a large number of those who make up the increase, as in all other churches, have been received by *certificate*, or by a mode which amounts to the same thing. These, and the good which they bring from previous training, cannot be claimed as any part of the fruits of the system.

2. A still greater number of those who have passed through the bench exercises, and are counted among the converts, are such as were at the time worthy members of other denominations. They now united with the Methodist Church; but they brought with them a solid religious character, for which they are wholly indebted to previous instruction. Some of them were catechumens at the time—young persons who had long grown in substantial piety under the

* Not given. We put down the average number.

† Not given. We put in the number that brings out the aggregate correctly.

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nurture of pious families, and the precious educational influences of the Churches to which they properly belonged. The largest number of those who remain firm, are such as have thus been Christians before; and the so-called conversion which they received at the anxious bench, did them not a whit more good than it did the 834,936 who went back to their old ways. These would have done the same, had they not already been well instructed and serious Christians when they were drawn into the false system.

If any one doubt the justice of this view of the matter, let him examine the membership of any such congregation, and he will find that the majority by far of the members, who are steady, consistent and active, are such as have, in their former life, been members of other Churches, or enjoyed good family Christian nurture in their younger years. We speak not at random. We know what we assert. We have made close observations in regard to this point for years, and the result has been the solemn conviction we have just expressed. For the truth's sake we challenge investigation of the point.

In our early ministry we had a Lutheran colleague who adopted the same system, and during one winter 150 were passed through the anxious bench process, successfully, according to his judgment. They were published as such in the public papers of the Church. The following autumn we were informed by an intelligent, pious, consistent elder of his own congregation, that at that time there was *not a single one* of the 150 remaining faithful, *except those who had always been consistent members of the Church before*. Let any one examine the results of any such so-called revival in the Methodist or any other Church, and he will find the same thing true. Let the number of anxious bench converts be twenty, and you will find from five to seven among them, at least, who are members of other Churches, or are in training to become such. And this is about the proportion of those who remain firm.

3. It must also be remembered, in estimating the value of the increase above presented, that, as in all Churches, so also in those who grow by this mode, not all are Christians who continue in outward connection with the congregation. If Judas continued among the twelve as a hypocrite, or a self-deceived man, it is also conceivable that some who have been passed into the Church by this process, may continue in it under some one or other delusion.

If we allow all these considerations the weight

which belongs to them, they will demand a great abatement in our estimate of the merits of the system, making its real results much less than even the statistics would at first view allow to it. How small an amount of wheat—to all of which the system cannot even lay just claim—and what a vast amount of chaff appears, after such a statistical winnowing of the results of the high-pressure Anxious-Bench system.

On account of the deception which thus lies in the system, the statistics of that Church are a standing falsehood, as kept before the public. The Conferences meet in the spring; the reports of the winter-revivals are handed in at that time; these figures are put on record, and are published as the enormous increase of the Church. But by the coming fall *three-fourths* of them are gone! Thus the system from year to year takes credit publicly for a success which is not sustained by facts.

Take the following, from a Methodist paper in November 1858, as an illustration of the manner in which these inflated statistics are used for public effect in favor of the system:

"METHODISM IN THE UNITED STATES.—In the Northern connection of the Methodist E. P. Church there are forty-seven annual conferences, of which nineteen, viz:—East New York, North Indiana, Providence, West Virginia, New England, New York, Kansas and Nebraska, Troy, Pittsburg, Erie, Ohio, East Genesee, Iowa, Cincinnati, Rock River, Michigan, Detroit, South-Eastern Indiana and North Ohio, have a net increase of membership of nearly 69,000 during the year. If the other twenty-eight conferences yet to report, show the same average, the increase this year will be in the Northern Division alone, about 170,000. The Methodist E. P. Church, South, has twenty-three annual conferences, and the other minor branches of Methodism, scattered over the United States, being brought into calculation, it is fair to assume that the increase of the present year will largely exceed 200,000 communicants. What an astonishing exhibition of efficiency is here shown in the working of that mighty system devised by that great and good man of the last century, John Wesley!"

That sounds loudly in the public ear! These are all claimed as actual increase! "It is fair to assume, that the increase of the present year will largely exceed 200,000 communicants." Now, let the reader glance at the statistics for 1858, as above given from their own minutes, and he will see that, when the

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summer heat had dried away the vast spiritual mushroom crop, the increase had sobered down to 36,086! These taken from the 188,555 converts given for that year, show the number of spurious conversions to have amounted to the enormous sum of 152,469! Such a system may have been "devised by a great and good man of the last century, *John Wesley*;" but sad were it indeed, did we not know of an infinitely better one devised by a *divine-human* Saviour, over eighteen centuries ago, *JESUS CHRIST*.

Such a view of the statistics of the system also enables us to form a proper estimate of the items of "revival intelligence" published from week to week in religious papers that stand in the system. What a *vanity* there is in both senses of the word, connected with this public "counting of the people." Take the following from the "Independent" of Feb. 13th, under the head of "Methodist religious intelligence," copied from the *Christian Advocate and Journal*.

"REVIVAL SUMMARY.—The revival intelligence of the *Pittsburg Advocate* this week reports 258 conversions; that of the *Northern Advocate*, 276; that of the *Northwestern Advocate*, 309; that of the *Central Advocate* for last week 237, and for this week, 294. These, with 414 reported in our own columns this week, make a total of 1,906. Several of the notices in the papers mentioned give no figures and are not counted."

A reference to the statistics we have given, will enable any one to form a judgment of what these conversions are worth. To us it seems unaccountable, how men of intelligence and candor can continue to have confidence and delight in a system so unreliable and so clearly condemned by its own fruits. We judge none uncharitably. We have not written this article in the spirit of controversy as against any denomination of Christians, but with a much higher object, as God is our witness! The system is not confined to the Methodist Church, but has wrought with disastrous power in other communions. It has a like character wherever it is found. We have taken our data from the Methodist statistics, because they are there accessible, and the system belongs legitimately to that Church.

Our object is truth—the true glory of God, and the true honor of our common, holy Christianity. The figures we have given speak truth—they cannot lie. They reveal startling facts! They furnish an argument against the system which demands respect.

By them we call the system to solemn account before God and men.

The following are the corresponding statistics in the German Reformed Church for five years from 1856 to 1860 inclusive:

In 1856 there were members.....	71,280
In 1860 " " " " " "	92,684
Increase in five years.....	21,404
During the same five years there were received by confirmation.....	26,887
By certificate.....	6,136
Total number received.....	33,023
Add to the number of members in 1856....	71,280
The number received.....	33,023
	104,303
Deduct the deaths, which are given at.....	15,839
	88,464

Thus the statistics would show that the actual increase of members is more by 4,220 than the reported increase by confirmation and certificate would have made it. This is readily accounted for by the fact, that the pastors generally report all burials, many of whom were not members of their charges. Thus the number of deaths may easily be too many by several thousand. There are also dismissals by certificate 2,687. These deducted would show the increase for the five years to stand at the end of that period just about what the regular additions would make it.

Here is, therefore, no such falling off as we have seen to take place under the Anxious Bench system, amounting on an average to *three-fourths of the whole*!

It may also be seen by a comparison of the statistics given, that the increase of the German Reformed Church, *pro rata*, has far exceeded the increase of the Methodist Church. The average increase of the Reformed Church has been 6,600 per year, or 33,023 in five years, from 1856 to 1860. Taking the Methodist body as being during the same period six times as large, which it actually was, it should have increased per year 39,600 instead of 27,419: in other words, had it increased at the same rate as the German Reformed Church, it would have increased 39,600 in a year, instead of 27,419.

But this is not all which the statistics show against the Anxious Bench system. That Church has not only increased less in proportion than the Reformed

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Church, where the educational system of religion prevails, but it has gradually and fearfully decreased in its own effectiveness and success during the last several decades. Strange as this may sound, it is true—their own writers are the witnesses. A writer in the Methodist organ thus speaks of the declining power of the system:

"The statistics speak for themselves.

"During the first 20 years the average increase was 25 per cent.; for the second 20 years it was only 7 per cent.; for the third 20 years $3\frac{1}{2}$ per cent.; and for the fourth 20 years 5 per cent.; or, for the first half of the Church's history, 16 per cent.; and for the second half $5\frac{1}{2}$ per cent. I do assert, that the present working of her system, with all her increased opportunities and multiplied facilities, does effect less for God and humanity than it did formerly. If any one be in doubt on this point, let him visit the hundreds of almost deserted class-rooms; our meagerly attended prayer meetings; and he will soon be convinced that there is a manifest decline in devoted piety with the masses; or that he has discovered that class-meetings and prayer-meetings are not the efficient agents for promoting godliness that our fathers believed them to be." "We have nearly a score of *struggling* colleges, and we convert fewer sinners than when we had none. Our seminaries crown almost every hill, and onliven almost every valley, and fewer of our sons and daughters are converted to God than before. The conclusion must therefore be, either that the Church is misdirecting her moral power, or that her moral power is declining."—*The New York Independent*, quoted in the *American Quarterly Church Review*, April 1858, pp. 176, 177.

The secret of the decline here exhibited with such faithfulness by a Methodist pen, is easily accounted for. It lies partly in the fact incidentally stated in the extract just given, relating to colleges and seminaries. It is no uncharitable remark, but a simple historical fact, when we say, that Methodism started out, making little account of knowledge of any kind. Though Wesley was an educated man, his followers, for the most part, were not, nor cared to be. It is only lately that the system has ceased to reproach learning, even in the ministry. It did not, could not, take any profound view of Christianity. The system was plausible, but not profound. Leaders and subjects were alike willing to surrender themselves to its plausible spirit, without any concern about those deep theological foundations, by which all religious phenomena must be ultimately tried, and to which,

after all wilful wanderings, they must at last return. Thus the golden age of the system extended over that early period of its history, when it moved freely in its own element, unquestioned by its votaries, and unembarrassed by any adequate views of its historical, theological, or practical relations and tendencies. That was for it the age of implicit faith in itself by leaders and followers.

The advent of colleges, seminaries, theological journals, and the rising up in its bosom of a number of profound men of a Catholic spirit, has greatly unnerved its complacency and its youthful implicit faith in itself. Many pleasant dreams have been disturbed by a self-conscious waking. The system has been constrained by its own friends to give an account of itself. It has been seen that to "strengthen its stakes" is as important as to "lengthen its cords." Thus it may be true, that, on account of "scores of colleges," and seminaries crowning almost every hill," they will "convert fewer sinners" after the manner of conversions indicated by the statistics we have presented.

Then, too, time has tried the system; and it would be strange indeed, if such evidence of its defects as is furnished by its own history and statistics, did not shake the confidence of earnest and thoughtful persons in it. It has done so to a greater extent than is known. Besides this, the people, who have sought to solve the most solemn problem of life by means of it, have learned by repeated endeavors, that it does not bestow what the soul needs. We have heard of a man who declared that he was *thirty-one times* converted in that way! He lost confidence in it at last. Need we wonder, if many less gifted with perseverance should drop their efforts in that direction at a much earlier date.

Though it is still the *popular* idea of religion—as is shown by the multitudes of the young and ignorant, who are drawn into it every winter—yet the number who know of, and have learned to believe in, "a more excellent way," has greatly increased. The substantial character of the fruits of the system, after having been witnessed year after year, has done much to correct the general Christian mind on this subject.

H. H.

* * * The foregoing deserves to be read and pondered carefully and impartially by all candid thinking persons. If any one can show a better way, and one more in accordance with the word of God, than that which is intended to be supplanted by the high-pressure system, let him speak—if not, let him keep silent, and follow that which has been long since pointed out by One, whose wisdom cannot be questioned, when he said: "Train up a child in the way he should go, and when he is old, he will not depart from it."

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Amusing Proverbs about Women.

As the good man saith, so say we; but as the good woman saith, so it must be.

A woman and a greyhound must be small in the waist.

A little house well filled, a little land well tilled, and a little wife well willed.

All women are good; good for something or good for nothing.

A virtuous woman, though ugly, is the ornament of the house.

An obedient wife commands her husband.

A man of straw is worth a woman of gold.

A woman's work is never at an end.

A good wife is the workmanship of a good husband.

When the good man's from home, the good wife's table is soon spread.

A man's best fortune—or his worst—is a wife.

An enemy to beauty is a foe to nature.

All are good lasses; but where come the ill wives frae?

A woman conceals what she knows not.

A lass that has many wooers oft fares the worst.

A man must ask his wife leave to thrive.

Fools are wise men in the affairs of women.

Every man can tame a shrew but he that hath her.

Ladies will sooner pardon want of sense than want of manners.

Bare walls make gadding housewives.

You may know a foolish woman by her finery.

Women are wise on a sudden, fools on premeditation.

Beauty will buy no beef.

Choose a wife rather by your ear than your eye.

Many blame the wife for their own thriftless life.

Prettiness makes no pottage.

While the tall maid is stooping, the little one has swept the house.

Women laugh when they can, and weep when they will.

Beauty in women is like the flower in spring; but virtue is like the stars of heaven.

Women grown bad are worse than men; because the corruption of the best turns to the worst.

Beauties without fortunes have sweethearts plenty, but husbands none at all.

Beauty is no inheritance.

Fire dresses the meat, and not a smart lass.

Far-fetched, and dear-bought, is good for the ladies.

Three women and a goose make a market.

There is many a good wife that can't sing and dance well.

The society of ladies is a school of politeness.

The rich widow cries with one eye and rejoices with the other.

He that tells his wife news is but newly married.

He who wishes to chastise a fool, get him a wife.

Next to no wife a good wife is best.

No woman is ugly when she is dressed.

She that is born a beauty is half married.

She that has an ill husband shows it in her dress.

Saith Solomon the Wise, "A good wife is a good prize."

She who is born handsome is born married.

Who has a bad wife has purgatory for a neighbor.

The cunning wife makes her husband her apron.

The more women look in their glasses the less they look to their houses.

There is one good wife in the country, and every man thinks he hath her.

There is no mischief in the world done, but a woman is always one.

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 Wasnick, W., Pulaski, Williams Co., Ohio.
 Weaver, J., Sidney, Ohio.
 Weber, Geo., Freeport, Stephenson Co., Illinois.
 Weiler, C., Galion, Ohio.
 Weinell, Wm., Leechburg, Pa.
 Weiser, C. Z., Pennsburg, Montgomery Co., Pa.
 Weiser, Daniel, Pennsburg, Montgomery Co., Pa.
 Weisz, I. S., Mifflinburg, Union Co., Pa.
 Welker, Geo. W., Brick Church, N. C.
 Whitmer, A. C., Martinsburg, Blair Co., Pa.
 Wiegand, H., Slifer, Union Co., Pa.
 Wiehle, J. G., 530 St. John St., Philadelphia, Pa.
 Willers, D., Fayette, Seneca Co., N.Y.
 Williard, G. W., Dayton, Ohio.
 Williard, H., Columbus, Ohio.
 Wilson, E. B., Upper Strasburg, Franklin Co., Pa.
 Winter, H. A., Sauk City, Wisconsin.
 Winter, J., Chatfield, Ohio.
 Winters, David, Dayton, Ohio.
 Winters, T. H., Xenia, Ohio.
 Wise, F., South Bend, Armstrong Co., Pa.
 Wissler, H., Shepherdstown, Va.
 Wittenwieler, W., Watertown, Wisc.
 Witzgall, W., Napoleon, Ohio.
 Woehler, E. T. H., Appleton, Wisc.
 Wolff, Dr. B. C., Lancaster, Pa.

MINISTERS OF THE GERMAN REFORMED CHURCH.

Wolff, C. B., Chestertown, Kent Co., Md.
 Wolff, D. W., Meyerstown, Lebanon Co., Pa.
 Wolff, G., Meyerstown, Lebanon Co., Pa.
 Wolff, G. D., Norristown, Pa.
 Wolff, J. G., Lancaster, Pa.

Yearick, W. R., Doylestown, Bucks Co., Pa.

Zacharias, Dr. D., Frederick, Md.
 Zacharias, G. R., Upper Strasburg, Franklin Co., Pa.
 Zahner, J. G., Rogersville, Tuscarawas Co., Ohio.
 Zehring, J. D., Hanover, York Co., Pa.
 Zeiser, Philip, Hamburg, Mercer Co., Pa.

Zeller, Daniel, Allentown, Pa.
 Zellers, Jonathan, Lock Haven, Clinton Co., Pa.
 Zieber, W. K., Hanover, York Co., Pa.
 Ziegler, D., York, Pa.
 Ziegler, G., Paris, Stark Co., Ohio.
 Ziegler, J., Gettysburg, Pa.
 Zimmerman, C. D., Galion, Ohio.
 Zimmerman, W. H., Frederick, Md.
 Zinck, H. K., Warren, Ohio.
 Zuilch, John, Steinsville, Lehigh Co., Pa.
 Zumpe, G. H., Poland, Clay Co., Indiana.
 Zumpe, J. B., Evansville, Indiana.
 Zwisler, Chas., Canfield, Ohio.

DEATHS IN THE REFORMED MINISTRY,

From Oct. 1st, 1863, to Oct. 1st, 1864.

NAME.	RESIDENCE.	TIME OF DEATH.	AGE.
Rev. Thomas Winters	West Alexandria, Ohio	October 2, 1863	85
" Elias Heiner	Baltimore, Md.	October 20, 1863	53
" Adam C. Kendig	Basil, Ohio	January 16, 1864	36
" Thomas H. Leinbach . . .	Meyerstown, Pa.	March 31, 1864	62

STATISTICS OF THE GERMAN REFORMED CHURCH.

The following is a general summary of the Statistics of the Church, as given in the minutes of the Eastern and Western Synods:

	EASTERN SYNOD	WESTERN SYNOD	TOTAL.
Classes.....	15	11	26
Ministers.....	191	268	459
Congregations.....	697	431	1,128
Unconfirmed Members.....	45,821	22,760	68,581
Confirmed Members.....	80,041	27,251	107,292
Communicants.....	66,977	23,723	90,700
Baptisms.....	8,349	3,579	11,925
Confirmations.....	3,887	1,571	5,460
Received by Certificate.....	722	786	1,558
Dismissed by Certificate.....	324	226	550
Excommunicated and Erased.....	12	149	161
Deaths.....	3,691	1,081	4,772
Sunday Schools.....	639	277	916

NOTE.—The statistics, as above given, are far from being complete, a number of pastoral charges having failed to report. A full statistical report from each charge would add considerably to the aggregate number in each case, except ministers and classes.

ALMANAC FOR THE GERMAN REFORMED CHURCH.

AFTER GOING TO BED.

Unto Thy hands, O Lord, I commend myself, my spirit, soul, and body; for Thou hast created and redeemed me, O Lord, Thou God of truth.

Together with me, take also under Thy fatherly care all that are near and dear to me.

Preserve my lying down and my rising up, from this time forth, and even for evermore.

Make me to remember Thee on my bed, and think of Thee when I awake.

I will lay me down in peace, and take my rest; for Thou, Lord, makest me to dwell in safety.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

CHILD'S EVENING PRAYER.

Now I lay me down to sleep;
I pray the Lord my soul to keep
If I should die before I wake,
I pray the Lord my soul to take:
And this I ask for Jesus' sake.—Amen.

CHILD'S PRAYER.

Lord, look upon a little child,
By nature sinful, weak, and wild;
Oh, lay Thy gracious hands on me,
And make me all I ought to be.—Amen.

CHILD'S MORNING PRAYER.

Lord, I awake and see the light,
For Thou hast kept me through the night;
To Thee I lift my hands, and pray,
Keep me from sin throughout this day;
And if I die before 'tis done,
Save me through Jesus Christ Thy Son.—Amen.

EVENING PRAYER.

Four corners round my bed,
Four Angels guard my head
If any evil come to me,
Jesus Christ, deliver me.—Amen.

A MORNING PRAYER FOR A CHILD.

Almighty God, the Maker of all things in heaven and in earth: the darkness goes away and the daylight comes at Thy command. Thou art good and doest good continually; blessed be Thy holy name forever.

I thank Thee that Thou hast taken such kind care of me during this night, and that I am alive and well this morning.

Merciful God and Father, I beseech Thee look on a helpless child. Incline my heart to remember, love, and serve Thee. Keep me this day from every evil thought, word, and deed.

Enable me to do to others as I would they should do to me.

Like my Saviour, may I grow in grace as I grow in stature, and be in favor with God and man. Give me Thy Holy Spirit, that He may make me holy in heart and life.

Make me dutiful to my Parents, loving to all my Relatives, obedient to my Teachers, and enable me always willingly to hear advice and to receive instruction.

Preserve me, O Lord, this day from every danger, and from all sin; and give me grace to love Thee forever.

Hear, O Lord, my humble prayer for the sake of Jesus Christ my Saviour. In His blessed name I pray:

Our Father, who art in heaven, &c.

AN EVENING PRAYER FOR A CHILD.

Almighty God, who didst create me, and hast preserved me unto this hour: I praise and glorify Thy holy name for all Thy mercies.

Oh, look graciously upon me, and bless me. Forgive whatever I have done amiss this day.

Give me grace always to remember that I have been dedicated to Thee in Holy Baptism; and may I have grace to renounce the devil and all his works.

Incline my heart to all that is good; and beget in me a hatred of all that is evil. Put Thy fear and Thy love into my soul, that I may serve Thee, and worship Thee, and keep Thy commandments.

Make me dutiful to my Father and Mother, obedient to my Teachers, humble and reverent to those that are older than I; and enable me to do to others as I would have them do to me.

Preserve me, O Lord, from all evil thoughts, words, and actions.

Guide me by Thy Holy Spirit, that I may love my Saviour, live to His glory, and when I die attain unto everlasting life.

Preserve me this night from sickness and sudden death; and make me truly thankful for the many mercies which I enjoy from Thy fatherly hand.

O Lord, bless all my relatives, friends, and companions. Save and defend them and me from all danger this night and evermore, through Jesus Christ our Lord.

In His blessed name I pray: Our Father, who art in heaven, &c.

GENTLE JESUS.

Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee.

Fain I would to Thee be brought
Gracious God, forbid it not:
In the kingdom of Thy grace
Give a little child a place.

Oh, supply my every want,
Feed the young and tender plant;
Day and night my keeper be,
Every moment watch round me.—Amen.